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Zion's Herald.

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THE CURRENT ISSUE.

The special feature of this week's issue is the masterly address delivered by Rev. Hugh Price Hughes in People's Church on his West London Mission. Strategically reported by Rev. W. D. Bridge, the address occupies the entire second page.

In "Union of the Two Methodisms," on the first page, Rev. R. F. Chew, of the Methodist Episcopal Church, South, voices the spirit of the younger generation of Southerners, sounds no uncertain note in his cogent plea for the organic union of the two great Methodist Episcopal households.

On the same page Rev. George B. Smith, of Fochow, presents a clear and forcible account of "The Disturbances in China," concerning which the press of the country has made such varying statements.

Members of the Epworth League in New England will turn first of all to Rev. F. N. Upham's graphic report of the Portland Convention.

On page 6, "A Woman's Letter from London," Miss Alice M. House will attract immediate attention by its crisp, entertaining paragraphs; Miss Letty Bigelow cheers us with her bit of song; and "Thoughts for the Thoughtful," fresh notes of women's doings, a selected story for girls, a "Parable" for little people, "Agricultural Notes," and other miscellany, help to make a full page.

There exists the pressure of Church News compels us to omit our regular "Book Table," on page 3.

The Outlook.

The death, by his own hand, of General Boulanger in Brussels, under circumstances which made his domestic infidelity conspicuously odious, merely served to remind the world of a brilliant and dangerous career which, a few years ago, menaced the peace of his country and of Europe as well, but which side-tracked itself to political ruin and infamy. Once the popular idol of France, holding a high military command, a member of the cabinet, there was no office in the gift of the people which might not have been his had he been genuinely patriotic and sincere. But he preferred the ways of duplicity; he became the leader of the discontented; he intrigued with the foes of the government—all with the single purpose to overturn existing institutions and enact the role of a Napoleon. His plots were detected at length; he was even found guilty of embezzling the public funds; and he was banished ignominiously from France. An exile, but with a considerable following, he continued to plot, but his reputation was so completely that his machinations utterly failed. Friends fell off. The disreputable woman to whom he owed his means of support, died three months ago, and on her grave the once "brave general" snuffed out his own chance, impoverished life. The New York Tribune makes the following suggestive comparison:—

"Boulanger's death, following so closely upon that of ex-President Grévy, forcibly suggests the contrast between their lives. The one devoted all his energies to building up and establishing the French Republic, while the other sought to betray and destroy it. Grévy represented all that was most respectable in the French character, while Boulanger illustrated its worst features. The ex-President was famed for his sagacity and his common sense, his shrewdness being that of an astute lawyer; while the ex-General was noted for his cunning and his duplicity, his cleverness being that of an adventurer. The one died in retirement, honored and respected by friends and foes alike, and was followed to his grave by the leaders of the republic which he worked so faithfully to save; the other died likewise in retirement, but dishonored and despised. The lesson to be derived from a comparison between these two lives and deaths is a lesson which the French people should not be the last to comprehend and utilize."

Mr. Gladstone's latest utterance, at Newcastle, Eng., last week before the Liberal Congress, not only set at rest all rumors of mental or physical decadence, but actually surprised the world by its grasp of the political situation and its forcible presentation of the lines of action to be pursued by the great party whom he seems destined, despite his years, to lead to victory. From an oratorical point of view the effort was equal to, if it did not surpass, the most notable of his previous speeches; but the quality which was most impressive was his leadership. Advancing years have not made Mr. Gladstone timorous or over-cautious. He is still in advance of his followers; the younger men hardly keep pace with him. Says an exchange: "He owes less for consistency than for progress. In his eighty-second year this staunch defender of prerogative is almost ready for revolution. A churchman, he avows sympathy with disestablishment; a constitutionalist, he is ready to sacrifice the House of Lords." If in previous occasions he has been charged with vagueness, with lack of definiteness, in announcing the principles by which his party would be governed, no one now will venture to reiterate that charge. The program laid down is intelligible to every British voter. It is no longer Home Rule for Ireland simply, but this and a dozen reforms besides of most urgent importance to the English people as a whole—reforms in the interests of the working people, as well as in Church and State. Among the items is a provision for still further degrading the House of Commons from its position as the pleasantest club in London, by paying its members, and thus

enabling poor men to sit in it; a demand for a single 'election day'; a demand for local option; a demand for the repeal of the laws of primogeniture and entail; a demand for the disestablishment and disendowment of the Church of Scotland; a demand for shorter Parliaments, and a demand for local councils with considerable powers, to be elected by popular vote." In a word, this final appeal of the chief of the Liberal Party to the suffrages of the people of Great Britain is so captivating and cogent that he cannot much longer be left in political obscurity. The verdict of the nation must ere long restore him to power.

Russia has a problem on her hands more serious than that of Nihilist or Jew, more serious even than those which concern her aspirations for more territory in Europe and Asia. The cry of millions of starving peasants can no longer be hushed, and is drowning every other cry. In thirteen of her governmental districts the destitution is well nigh complete, and in eight more it is nearly so. Twenty-five millions of her people are unable to pay their taxes, owing to the failure of the crops. The accounts of the distress are harrowing, and it will become more acute as the months roll on. Disastrous fires have raged in the stricken districts, including in some cases entire villages, and the approaching winter causes dismay. Thousands of head of cattle have perished by a visitation of plague, and the value of those which survive has sunk to almost nothing for lack of fodder wherewith to keep them. Bread made of chopped straw and bran, with a little rye, is esteemed a luxury by these famished people. Deaths, of course, are numerous—so numerous that many are buried without religious rites. Meantime the government is doing what it can. Taxes are remitted where necessity exists; it is estimated that a budget deficit will be created by this cause alone amounting to £12,000,000. The minister of finance has granted another million of roubles toward the relief fund. Government officials are devoting a part of their salaries to the same purpose. But with all this aid, the suffering is too vast for the resources even of Russia. If the accounts that are published are true, the charities of the world will ere long be invoked.

The yearly address of President George W. Curtis before the National Civil Service Reform League rises to the dignity of a public event. The reform itself is one which forcibly commends itself to right-minded citizens everywhere, but never so irresistibly as when its annual work is reviewed in the eloquent sentences of its presiding officer, who does not hesitate to arraign administrations and weigh ardent promises against cold facts. At the recent meeting in Buffalo, Mr. Curtis, as usual, found many things to criticize and condemn—and he did both fearlessly—and some things to commend. Among the latter he cited the extension of the reform to certain specified classes in the Indian service; the introduction of competition for promotion in the classified postal service; the exclusion of politics from the labor system in the navy yards; and the movement in favor of the selection of public school teachers by competitive examination. In conclusion, he said:—

"We demand that all public business which is not political shall be kept free from politics, and shall be transacted upon the simple principles which are approved by universal private experience. The members of Tammany Hall, with the dealers in mud, soap, and blocks of flattery, who hold that in politics fraud is not fraudulent, nor dishonesty dishonest, declare that everywhere except in Sancho Panza's Barataria, No Man's Land, and the Isle of Fools, the public service is spoils and belongs to the victors. But Washington warned us in advance against these voices. Webster said that whoever controlled a man's means of living controlled his will. Clay said that Mary's doctrine would end in despotism. Lincoln, bounded by the remorseless demand for spoils, said that the evil would destroy the government. Those who would use the patronage of public employment as a base bribery fund of a party are on one side. Washington and Lincoln, patriotism and good sense, the wisdom of age, the instinct of youth, are on the other. Let all good men choose their part. We have chosen ours."

WILL the second Methodist Ecumenical Conference waste its forces, its opportunity, and its time, in fulsome gratulation, empty boasting and doubtful prophecy, or will it openly face and wisely deal with some important questions of the Methodist household that disturb more or less its peace and harmony and seriously affect the influence of Methodism in the world?

This is a question worth considering as the session of the Conference draws near. The article by Dr. Buckley on Church Unity in the issue of ZION'S HERALD of Sept. 9, brings a vital question to the front, only, however, to discuss it in its most general aspects. Let us narrow the question, make it more specific, and inquire whether a closer unity, if not organic union, is not possible, practicable, desirable, urgent, upon two or more bodies of the Methodist family in the United States, and if this end cannot be promoted at the Ecumenical Conference, if not through it?

Probably the most substantial result of the first Ecumenical Conference was the

Unification of Canadian Methodism

—a result that testifies more strongly to the wisdom and spirit that their religion generates than all the papers that were read and speeches that were made during the entire Conference. Will any such result follow from this coming Conference? There is need of it, whether it follows or not.

Some years ago, some leading members of the M. E. Church, South, discussed the advisability of the organic union of all the colored Methodist churches in the United States, Dr. McFerrin leading the discussion and strongly urging to such action. The colored brethren responded by asking why, if union were so desirable a thing, the white brethren did not set them the example by putting their principles into practice and bringing about a union of the white Methodisms as the most effective exhortation that could be employed. "Physician, heal thyself," is an admonition that does not always spring from a capricious spirit, and in this instance we must admit that it was a most appropriate response.

And yet it would seem to an impartial observer and well-wisher that there would be great gain and slight loss, if any, to colored Methodism in the United States, united as they are in all essentials of doctrine and church government, and divided only by a few non-essential details of church machinery, if they could compare their differences and come together into one powerful and harmonious organization. All of the forces that divide the Christianity of to-day into the five leading denominations noted by Dr. Buckley, are rooted in far distant causes, not essen-

tial to Christian character at all, but closely related to essential symbols of faith, venerated chiefly, however, by reason of the traditions that accompany them out of the past. It would seem that there were few, if any, important causes for the existence of distinct colored Methodist churches in the United States, all of which are Episcopal, and none of which are very ancient.

But touching the matter of tradition and essential matters of division, what are the venerated traditions, and what the living issues, that forbid a nearer approach and a closer unity, if not an actual union, between the two great Episcopal Methodisms of the United States—the Methodist Episcopal Church and the Methodist Episcopal Church, South? Up to half a century ago these twain were one, with a record for undoubted faith, heroic spirit, noble self-sacrifice and grand achievement of moral and spiritual results that might well deserve mention in the eleventh chapter of Hebrews. The slavery question arose and rent the body in twain. The North saw slavery as an abstract question, with some of its actual abuses. The South saw slavery as a familiar thing, concrete, attended with some evils, but furnishing the opportunity for doing much good to both master and slave. The war swept slavery away. At this period of our history none regret it less than those who owned the slaves or who were the heirs of those who owned them.

It is a curious commentary upon the loud professions that we make as to the power of religion to "make us perfect in every good word and work," to expel hatred and eradicate prejudice, to establish justice as a principle of character, and to make love the ruling spirit of the soul—it is a curious commentary indeed—that the politicians have surpassed the churches in these respects, and that in every quadrennial national convention we see evidences of a genuine harmony and fraternity among the Gentiles of the political world that the true seed of Abraham cannot hope to rival. In the country town of 1,200 inhabitants (or fewer) where I write this, there are seven churches—six being Protestant, and two of these Methodist Episcopal churches (North and South). United, they would make a strong congregation that could sustain a pastor and do aggressive church work. Divided, the question is: Will either survive? If both survive, it is about as much as they can hope to do; neither will accomplish much under present conditions. Why two churches so nearly alike in so small a town? For political reasons, say some to whom I have spoken about the matter. "We call this the Republican church and that the Democratic church," said a political neighbor, who is a member of another denomination. But this is not true. The membership of the two churches is about equally divided on political questions; there is no bad feeling between pastors or people; indeed, the pastor of the M. E. Church and myself, pastor of the M. E. Church, South, have frequently discussed the reason for planting two Methodist churches here, without reaching any satisfactory conclusion. In this same district is another town of 1,500 inhabitants in which there are four organized Methodist churches, two of them Episcopal, and no two of the same Methodist denomination. These two towns, with their religious conditions, are fair samples of many towns and communities in this State, where two or more Methodist organizations have grasped each other like drowning men at sea, only to thwart each other's efforts for life, and together to sink into the realms of death.

What are the Causes

that conspire thus to produce waste, rivalry, confusion, weakness, and death? The cause of separation in '44 was slavery, and slavery has long since been dead. Divergent views as to the functions of general superintendents and the tribunal to which they are responsible? The serious statement of such a proposition, as was done by historians of our church when angry feeling ran high, would now excite a smile of incredulity from a well-read child who had studied the facts with a desire to get at the truth. True, in order to be consistent, our church has given large liberty and capital letters to her Bishops; but a reactionary tide has set in, is running strongly against high-church notions of the episcopacy, and will place some much-needed regulations of episcopal power in our Discipline before another decade shall have passed.

Is the social commingling of white and black in church, congregation and private parlor, a cause worthy of consideration as a bar to closer union? I believe that we are not so far apart on that question as some may think. Some of your preachers and editors preach social equality, while your churches and Conferences in the South have long ago divided on the color line. Our preachers and editors denounce social equality, yet white and black live side by side in peace and concord, sit together in street-cars, work together in fields and factories, and altogether practice as much social equality as you do in Massachusetts and New York.

Is politics a hindrance to closer union? That it has been, and is, chiefly responsible for most of the bad feeling between the two churches is indisputable, but none the less discreditable to both churches on that account, nor less hurtful in its influences because partisan feeling is perpetuated and hatred engendered "in the name of the Lord." For too long a time has the blinding influence of partisanship and prejudice joined in unholy alliance the clean and conscientious Methodists of the North with the corrupt minions of the Louisiana Lottery, while a like spirit has driven into a like alliance the high-souled and clean-handed members of the M. E. Church, South, with that foul and corrupt organization known as Tammany Hall. Yet conspicuous, as showing

that church and party lines are not coincident, are the facts that the only Democratic governor that Pennsylvania has had since the war, R. M. Pattison, is a member of the M. E. Church, while the only Republican governor that Tennessee has had in the same period, S. W. Hawkins, is a member of the M. E. Church, South.

This discussion leads along

Sensitive Lines,

but none the less does it need to be followed, for it leads at last to a question underlying all other questions of comity, unity and union among the churches of the United States—the relation of Christianity and the churches toward the saloon power, and other corrupting influences in American private and public life. This is a theme too large to be taken up now; but it needs to be spoken of and held up to the public more and more, as breweries and distilleries increase their output, as Europe empties its sewers in the currents of American citizenship, and as Methodists, especially, wrangle over questions dead half a century ago, while astute politicians deftly use Methodist paws to pull juicy chestnuts out of the political fire. As a Southern Methodist, born and reared in the heart of slavery, secession, and rebellion, if you choose, I favor a study of the facts of the living present unprejudiced by dead issues of the past, with a view to learn our duty for the conflicts of the future. Of these the editor may allow me to speak in another paper.

Salem, Mo.

THE DISTURBANCES IN CHINA.

REV. GEORGE B. SMITH.

HISTORY has been making in China of late, albeit the processes have been violent and murderous. Your readers have heard of

The Riots

which have so sorely distracted this old empire for the last three months. The New York Advocate has both noticed and explained them, but its first explanation is altogether at fault. It is said in its issue of June 25 that the riots were the work of Buddhist priests incensed at the progress of Christianity, and resolved to obstruct it. Now, on the principle that even the devil should be given his due, it should be said that the Buddhist priests have nothing more to do with the riots than the great advocate of established order itself. Another remark of the same great authority ought to be noticed. In the issue of July 9 it is said that these Chinese riots are no worse than the treatment of Chinamen in some parts of America. This is one of those thoughtless judgments so often made by people who might reasonably be expected to know better. The treatment of Chinese in America, God knows, is bad enough; but in order to institute any real comparison with the recent riots here, we would have to imagine a popular uprising against the Chinamen in some of our great Eastern cities such as Boston, Philadelphia, or New York, and fill up the picture with burning houses, fleeing women and murdered men in one of these great civilized centres. Nanking, in China, is one of the old centres of Chinese civilization, and murderous riots there are far more terrible indications of national feeling than riots in some Western mining town where the life of an American is scarcely more sacred than that of a Chinese. Let us have the truth on these matters, and in our desire to help another people, not thoughtlessly and extravagantly condemn our own.

It is not easy to say what the causes of the riots really were, but the opinion of the best informed here is that they were

The Work of a Mighty Secret Society.

the Ko Lo Hwot, which numbers its members by millions and has its ramifications in every part of this extraordinary empire. It is supposed that this society was founded originally for benevolent purposes; but, whatever its origin, it is certain that its objects are now political, and that it will not be satisfied till the present Manchu dynasty is overthrown and the empire ruled by sovereigns of Chinese blood. Men of all orders and ranks belong to it; some of the highest officials are suspected of sympathy with its objects, and others are supposed to have actually joined it.

The head centre of the society is said to be Wuhu on the Yangtze, and there the riots began. Thence they spread to Nanking and other cities in the Yangtze valley. Placards of the vilest character denouncing Christianity and calling for its expulsion, were circulated by the million. The passions of the people were skillfully and terribly aroused, and the result was appalling. Millions of dollars' worth of property was destroyed; churches, schools, and hospitals were looted; women and children were driven at midnight from their homes; and two foreigners were foully murdered.

Now, what connection had all this with the Ko Lo Society? None but its members really know; but several theories have been propounded by men whose long residence in China entitles them to a hearing, and among the most plausible of them is this: that that society instigated the riots with the hope that China would be involved in difficulties, possibly in war, with foreign countries, and that it could then attempt the accomplishment of its purposes with some hope of success. The fact that so many riots occurred lends color to this theory, but does not establish its truth, and I give it simply for what it is worth. Another supposition is that it was merely an outburst of popular fury against foreigners, not unmixed with the hope that the looting of said foreigners' houses would add to the possessions of the rioters. But the troubles had too much system to have arisen from the mere hope of plunder, and those are probably not wrong who attribute them to some skillfully-prepared design, to some far-reaching plans, on the part of the

Ko Lo Society. Happily, whatever their plans, they have failed, for the authorities, slow as they were to move, did move effectively in the end, and they are now unquestionably masters of the situation. We are accustomed to think of the Chinese government as weak, and to suppose that the widespread corruption of its officials would render it universally hateful and make it an easy prey before an outburst of popular indignation. But the old government has an extraordinary stability, and when moved to action has a reserve of commanding energy which even the best-informed foreigners are surprised to see it display. Telegraph lines have bound the different provinces together as they were never bound before, and brought them all within the reach of the powers at Peking. This centralizing has been going on for some time, and it is certain that the government is very much stronger, and far better able to cope with any emergency that may arise, than for many years, perhaps for many generations, before. These riots have not only been put down, but the losses to foreigners will be made good, and every effort will be made by the authorities to meet every claim which has justice behind it; though I am well aware that some would add, and which has power behind the justice.

Possibly those who would make this little addition are right. It is certain that the attitude of the authorities towards foreigners is not a friendly acceptance of their presence and a sincere desire to treat them according to their treaty rights. I do not know that they are to blame for this, for the treaties were forced on them at the cannon's mouth. The great majority of them hate us all, Europeans and Americans alike, for we are all to them members of an alien and a hated race. After riots have begun, they exert themselves to put them down, but they do nothing to put down the causes of the riots. For years a foul tract entitled, "Death Blow to Corrupt Doctrines," has been scattered broadcast over the empire; yet the officials, though well knowing its infamous character and its dangerous tendency, have not raised a hand to put a stop to its circulation. Millions of placards have been sent out from one of the central provinces denouncing foreigners and their religion in language which the vilest of foreign papers would not dare to publish; yet the authorities made not the slightest attempt to stop them till the riots which they provoked compelled them at last to take action.

But, bad as all this is, I am glad to believe that

A Better State of Things

is before us. An imperial edict has been issued setting forth the relations of natives and foreigners, telling the people of our rights, and commanding all the high authorities of the provinces to see that we are protected in the enjoyment of them. The tone of the edict is a very noble one, and will undoubtedly have an excellent influence on the minds of the people. They are a people who learn slowly, but they are not persistently unreasonable. We must be just and patient in our treatment of them. They will learn in time that because we are foreigners we are not on that account their enemies; this fierce spirit of hatred will die out; and the rights which the treaties guarantee us will be freely and gladly accorded.

Those of us who live at Fochow are far away from the scenes of these troubles. The Yangtze valley is five hundred miles north of us; and however profound the interest with which we followed the progress of the riots there, we yet felt entirely secure at this remote place. But about three weeks ago we had a rude awakening. The same vile placards were posted on the walls denouncing Christianity, telling over again the old lies about the Catholics gathering large numbers of children into their schools to pluck their eyes out for medicine, and calling on all patriotic Chinamen, Confucianists, Buddhists, and Taoists to rise and put us to the sword. We were, not unnaturally, anxious at the appearance of these potent inflammers of trouble, but the prompt measures of the authorities crushed out the disturbance at the beginning, and made the enemies of order feel that it would not pay to have anything to do with rioting. The placards were torn down; soldiers were stationed at exposed points; and at the request of the consuls—a request, however, which had to be made more than once—the imperial edict was published to the people. To make security doubly sure, the consuls telegraphed for war-ships. They came, but they were in truth not needed, for the riotous elements were made to feel at the beginning that the authorities were determined to suppress any attempt at rioting.

In justice to the Fochow people, it ought to be said that they were not responsible for this trouble. The danger arose from the presence of a large number of discharged soldiers of another province who were in the city, and who were ready for anything. If they had had the courage to begin, they would have been joined by all the rowdies in the city, and no one can say what would have happened. But whatever danger there was is over now, and the peace which has so long characterized the relations of foreigners and natives in this great province, has happily not been broken.

What effect will all this have on our work? None whatever! Christian churches are everywhere open as usual; the Gospel is preached; and nothing has happened here to alarm even the most timid of its proclaimers. In the disturbed regions along the Yangtze progress may be stopped for a season; but God is with His church, and the fury of man, however it may check her for a moment, can no more put a limit to her advance than the tiny mounds which childish fingers raise upon the sand can put a stop to the coming of the sea.

Fochow, China.

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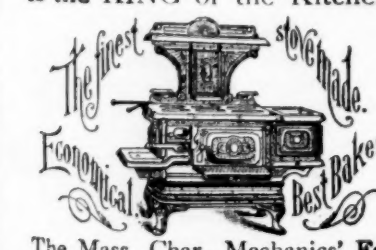
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The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

South Boston.—The new church on Dorchester St. is progressing rapidly. The roof is now being shingled, and the exterior is to be completed by Dec. 1. At a meeting held on the 10th, at which Revs. E. P. King and G. A. Crawford rendered valuable services, \$380 was subscribed. This sum has been augmented by subsequent subscriptions to \$480. The pastor asks for \$2,500 by the last day of 1891. Congregations are good and steadily improving, and the Sunday-school is filling up after vacation. The Epworth League began its weekly literary and social meetings last week, and elected its officers for the ensuing year. Rev. James Yeames, the pastor, is the president; Percival F. Trefry, Basil A. Trefry, Wm. Stanley Trefry, and Justin L. Hill are vice-presidents; and Cora McFee, secretary. A capital program for the winter term has been arranged. The League prayer-meeting on Sunday evenings is well attended. Bro. Yeames preached on Sunday on "Girded Loins" and "The Wonderful Saviour." He makes the unique announcement for next Sunday, "Pastor's Fifth Anniversary."

Grace Church, Boston.—Wednesday evening, Sept. 23, about 75 young men connected with the church, Sunday-school or Epworth League, sat down to a dinner at the Parker House under the auspices of Grace Club. After a bountiful repast, Mr. E. S. Crockett, the toastmaster, introduced in a felicitous manner the speakers of the evening. They were Mr. E. H. Dunn, who spoke of the value of a Christian life as a help to business success; Mr. James L. Gordon, secretary of the Y. M. C. A., who made a strong appeal to the young men to consecrate all their manhood to the Lord Jesus Christ; ex-Governor Perham, of Maine, who emphasized the same lines that the others had opened; Mr. H. H. Fletcher, superintendent of the New England Associated Press, who spoke on the victory that comes from sincerity of life; Harvey N. Shepard, esq., who eloquently pictured the good coming from a thoughtful life. Following these, the pastor, Rev. W. L. Haven, told the young men they were wanted in the work of the church; Mr. Alexander Chalmers spoke of the meaning of the name of the club, "Grace," showing how "grace" was needed by all and was free to all; and Mr. George E. Atwood showed how character was essential to true success in life. The Emerson Quartet enlivened the program with their singing, and all helped to make the gathering notable for good fellowship in the best sense of good fellowship.

St. Andrew's, Jamaica Plain.—This young society, though not yet fully organized, are putting themselves in working order. Last Wednesday evening they gave a very pleasant reception to the pastor, Rev. H. F. Briggs, and his wife. After being introduced to Bro. and Sister Briggs, the company were seated in the church, completely filling the pews. Dr. Elia was invited to preside, and after prayer by Rev. Mr. Campbell, of the Highland Congregational Church, readings by Mrs. Parmelee, and a talk by Mr. Bert Poole, interspersed with solo and quartet singing, addresses of welcome and congratulation were given by Rev. W. D. Bridge and Rev. Thos. Barry, neighboring ministers, and by Dr. Cross, secretary of the society from whom the church was purchased. Letters were also read from Rev. Wm. Bradley, former pastor, Rev. Mr. Hunt, of the Baptist Church, and Rev. C. E. Spaulding, of Eglington Square, and other neighbors who could not be present. Two little misses then came forward, and on behalf of the Sunday-school presented the pastor and wife a beautiful bouquet of flowers, and an elegant basket of flowers; and Bro. Watson, for the people presented a French mantel clock. At the close of these exercises the whole company were invited to the vestry below, where cake and ice cream were freely served.

North Boston District.

Woburn.—Rev. E. P. Telford has held meetings for the past two weeks. He has labored under great difficulties, but has done excellent work. Bro. Telford preaches a pure, old-fashioned, Methodist Gospel. While he has great zeal and faithfulness, he is a man of rare tact and discretion. There are no eccentricities in his work, but all goes forward with a patient, wise and persistent purpose, bent on presenting the cause of the Master in a manner alike honorable and winning. Each evening he has spoken out of doors to a multitude previous to the regular service, and one has been in Woburn who has been equally effective in holding the attention of the people on such occasions. They have proved respectful hearers, including all creeds and classes. Bro. Telford's labors will be long remembered and appreciated. He has had many marked conversions, and restored to the church and to the fold several backslidden members of influence and usefulness. Prayers will go with Bro. Telford.

East Cambridge, Trinity.—Since the reopening the congregations are good and increasing. The interest is excellent, and several have been forward for prayers. Rev. C. H. Hanford, pastor.

Somerville, Flint St.—In the deep affliction of the pastor, Rev. C. M. Meiden, the church and congregation have manifested the greatest kindness and sympathy. The official board immediately granted him a leave of absence as long as he chose to remain away. Upon his return they presented him with a series of resolutions expressive of their esteem for Mrs. Meiden and their sympathy in his bereavement, and also gave him a generous purse to cover his extraordinary expenses. The fall work opens with indications of great prosperity.

Lynn District.

Glover.—A Seamen's Mission has just been opened by Rev. E. C. Charlton, the pastor of the East Glover Church. A reading-room is connected with it. It is well patronized, 696 seamen enjoying its privileges during the first two weeks.

Salem, Lafayette St. Church.—An Epworth League convention for Lynn District was held at this church, Thursday evening, Sept. 24. The arrangements seemed perfect. A pleasant reception and collation from 6.30 to 7.30 prepared the way for the exercises of the evening. The Lafayette choir then rendered several musical selections finely. Mr. Thompson, of the Walnut St. Church, Chelsea, president of the District League, presided with ease and grace. His opening address was to the point and strong. Rev. T. B. Smith offered fervent prayer. Dr. N. T. Whitaker urged the importance of the coming convention at Portland. He told of the good a large company of Epworthians would do to the Maine Methodists. Rev. C. R. Spaulding, of Boston, spoke most interestingly and practically of "Junior League Work." Dr. Brodbeck, in his speech, "Why I Am a Methodist," made his hearers proud of their heritage. It was an uplift. We wish all our Leagues could have heard it. Lynn District is all alive and loyal. Its general officers are most enterprising, and Mr. Geo. C. Meader, chairman of the committee on constitution,

presented a very carefully-prepared report for action by all the Leagues. The more of such conventions the better.

Springfield District.

Ludlow.—Meetings in the centre and the out districts are increasing in attendance, and a deep revival spirit seems to prevail. Several have recently asked for prayers. A large company of the church people lately paid the pastor, Rev. G. F. Durgin, a social visit, and left him a purse of \$56 toward the purchase of a horse. Brother Durgin is not only carrying successfully his church work, but in addition is pursuing a special course of study at Wilbraham.

Holyoke Highlands.—This church had a splendid re-opening on the return of Pastor Fritch from his rest in Ohio. Rev. Dr. Upham preached two fine sermons on the first Sunday in September. The auditorium has been thoroughly renovated and decorated, and a good pipe organ put in. The pastor has moved into the parsonage—a convenient eight-room house next the church. The church has a fine property, indeed, and is in good condition to work. This is a most commendable showing for a church only three years old, and speaks volumes for the energy and faithful work of Pastor Fritch.

Coleraine.—Rev. S. K. Lidstone, the pastor, is quite ill with typhoid fever—the result of overwork, I fear. He has recently received 24 into full membership, 4 by letter, 2 on probation, and baptized 17. Four persons have recently been converted.

Leyden.—Rev. H. A. Jones is greatly encouraged over the good interest in his charge. Nineteen have recently been converted, 10 received on probation, and 1 by letter. Others will soon be received. The out-district work, a feature of the hill-town charges, is being pushed with vigor.

Florence.—Rev. John Peterson is successful in his work. The congregations and Sunday-school interests are improving. One person was recently converted. The attendance at the class-meetings has doubled. The pastor is hopeful of a revival. In addition to his usual work, he preaches at what is known as West Farms.

Trinity.—Rev. Wallace MacMullen has been instrumental in organizing in his church a temperance league whose object is saloon suppression and temperance education. All the interests of Trinity are in fine condition. Thirty-eight have recently been received into the church, 6 on probation. A special class has been formed for Bible study under Pastor MacMullen, to study late phases of Biblical criticism. At the second quarterly conference a unanimous vote was passed for the return of Bro. MacMullen for the fifth year.

Chicopee.—Rev. G. H. Clarke, who has recently been engaged as secretary for Massachusetts under the International Sunday-school Committee, will maintain his pastoral office until spring. Mr. Clarke has been very successful in Sunday-school work, and is well qualified for the position.

Southampton.—There is a good interest in the church. Rev. W. H. Adams is holding extra neighborhood meetings. The church has received a bequest of \$50 from a lady in Huntington.

Asbury.—The missionary interest in the Sunday-school is excellent. Each class has been organized, with the teacher as captain and Pastor Littlefield as commander-in-chief. Though in previous years the school has managed to raise barely \$20 a year for missions, \$100 and more will be easily raised for the cause by this plan. The school has an excellent Chautauque teachers' normal class led by I. B. Miller, a student at the School for Christian Workers. The work consists of Bible study, study of methods of teaching, normal drills, teachers' duties and lectures.

Springfield.—The preachers of the district resumed their semi-monthly meetings at Trinity on the 21st. In the absence of the appointed essayist, a discussion on the tenure of the episcopal office took up the time.

State Street.—The first communion service for the fall season was unusually well attended despite the lowering skies. Rev. W. R. Newhall baptized 1, and 3 joined the church on probation and 2 by letter. Mr. Newhall is pushing various plans for the fall and winter in order to stir up the largest revival in the remainder of the Conference year. Special interest in the prayer and social meetings exists now.

N. E. SOUTHERN CONFERENCE. Providence District.

Providence Preachers' Meeting.—An invitation to visit the State Institutions at Cranston, extended by Chaplain J. H. Nutting, was accepted by a goodly number of the preachers of Providence and vicinity on Monday, Sept. 21. Others would have gone had there been no misunderstanding as to date. Those not going met and had an interesting meeting. On Oct. 5 Rev. P. M. Vinton will preach.

Hopkinton, Providence.—Pastor Robinson reports that the floating debt of \$600 which the church has carried for some seven or eight years, will all be paid by Nov. 1. Continued prosperity attends the labors of pastor and people.

St. Paul's.—The pastor, Rev. J. W. Webb, D. D., is giving a series of five Sunday evening discourses on topics of interest in connection with the labor question. His text on Sunday evening, Sept. 20, was Acts 17:26, 27. Large and attentive congregations wait on his ministry.

Mathewson St.—The pastor, Rev. Clark Crawford, has been quietly and earnestly at work for the past two years with this church. He is now greatly encouraged by the large congregations which gather on Sunday mornings, that of Sept. 20 being the largest, with the exception of Grand Army Hall, which has greeted him during his pastorate. No special subject was announced. A very interesting work in behalf of the Armenians is fostered by this church. Rev. Gurganus H. Barakian, of Worcester, preaches every Sabbath afternoon in the vestry to about fifty, quite a number of them being members of this church. There are some 300 Armenians in this city. Chaplain McCabe has his eye on this work, and doubtless will be able to secure an appropriation at the coming meeting of the General Missionary Committee.

at the parsonage, on Monday evening, Sept. 14—the anniversary of his birthday. Two original poems were read, speeches were made, an immense tray laden with vegetables and fruit was brought in, and refreshments served, the enjoyable evening closing with singing.

Rev. C. Richard Coderberg has been transferred by Bishop Andrews to the Northwest Swedish Conference and stationed at Evanston, Ill. His place at the Brooklyn Swedish Church has been filled by the transfer of Samuel Young from that Conference. Brother Young is a graduate of the Swedish Theological School at Evanston, and is said to be a man of much promise.

Embury Church, Central Falls.—On Sunday, Sept. 20, the quarter-centennial of the Sunday-school was observed. The subject of the anniversary sermon preached by the pastor, Rev. J. A. L. Rich, was, "The Reward of Faithful Service," based on the words, "For we are laborers together with God," etc. (1 Cor. 3:9). The evening services were conducted by Superintendent Blackburn. Brief addresses were made by Revs. Carlos Baner, J. A. L. Rich, G. M. Hamlen, president of Mallett Seminary, Ala., G. H. Dalton, R. H. Fry and H. C. Perry. Letters were read from Revs. M. J. Talbot, D. D., W. H. Starr, S. T. Patterson and R. P. Perry; also from ex-Supt. McLean, of Whitesville, Tenn. The school was organized Sept. 16, 1866, under the direction of Rev. James D. Butler, of the First M. E. Church, Pawtucket. The following have served as superintendents: James Sweet, Aaron Chambers, G. H. Dalton, R. H. Fry, H. C. Perry, H. H. McLean, John Blackburn. At the first session of the school, held in the old engine-house, five classes were formed (twenty-three scholars being present), and thirty names were registered as members of the school. The new church, under the name of Embury M. E. Church of Central Falls, was organized on April 12, 1868. A chapel was dedicated in December, 1868. The present edifice was dedicated Jan. 9, 1876. To-day the school has 9 officers, 20 teachers, and 248 scholars. A few evenings previous to the anniversary exercises a reception was given by the pastor to his class. Some forty were present—among them Mrs. Sarah L. Bliss, aged 86, as bright and cheerful as if in middle life.

VERMONT CONFERENCE. Springfield District.

A Sunday officially spent at White River Junction afforded the writer an opportunity to see Pastor and Mrs. Farnsworth in their new parsonage home, of which they had quite recently taken possession. The house is certainly very commodious, and makes an attractive residence for the pastor's family. No preacher now needs to feel afflicted at being sent to White River Junction because of insufficient parsonage accommodation. The church, also, is very much improved in appearance, having been thoroughly painted within and without, and the interior improvements made upon the tower, adds much to the general appearance of the property. Mr. H. E. Tinker, the efficient agent of the V. C. R. R. at this place, as chairman of the committee, has had the general supervision of the work, and has demonstrated both his good taste and general business ability in what he has done. The official board behind Mr. T. is noticeably composed of strong men, and their means (as late achievements) are not all selfishly used. Enough pledges were on the subscription book to cover, or nearly cover, the entire expense of purchasing the parsonage and making the repairs on the church—in all \$3,600; and beside this, the pastor was paid to date, \$1,000, the other part of the charge, now that it is free of the crushing debt which was upon it, is showing great activity, and almost weekly accessions are being made to the ranks of the heroic little band. Messrs. Ellis, Page and Gray are indefatigable in their efforts to strengthen the growing cause; and if what the writer saw when there is a safe criterion by which to judge, their labors are not unrewarded.

Since visiting South Royalton and South Tunbridge the last week in May for the purpose of holding the first quarterly conference and meeting the new pastor for the first time, the writer has been just before the Conference from the East (Maine), but little anxiety has been felt in relation to the adaptation of Rev. F. E. Whitman to the work assigned him. Last Sunday brought the writer to these places for Sabbath services, when a very enjoyable day was spent in association with the pastor and his cordial people. South Royalton is the place where "that village church" is located, of which the editor made so pleasant mention in the HERALD of July 5, and Bro. W. is the preacher. Not often does it fall to the lot of the country parson to be editorially written up; but the services are so good, and his faithfulness and devotion are so well recognized and distinguished, that the writer felt it his duty to do so.

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MAINE CONFERENCE.

Portland District.

An interesting quarterly conference was held at Biddeford, Sept. 16. The reports it dicte that pastor and people mean business. Thirteen have been received on probation, 21 baptized, and 260 calls made on families "in" and 100 at doors of families "out." Previous to the quarterly conference a reception was given the presiding elder and wife.

A Sunday-school convention representing four towns was held in the Methodist Church in Eliot, Sept. 8. The members of our Conference present and participating were Bro. Trask, Holmes, Lowe and Palmer. The reception of several members at Eliot, which was designed to be on the 6th, was postponed on account of the sudden death of a brother of the pastor's wife. The presiding elder found much that was pleasant on this charge.

A flying trip to South Eliot proved that while the people may have a sunny religion they do not believe in worship that lives only in sunshine. Though the sky was filled with storm clouds, the usual number were out to church.

There is a good congregation at West Kennebunk. On the evening of Sept. 13, the pastor had a temperance meeting planned, and he followed the presiding elder with a good, enthusiastic temperance speech. We are glad to learn that the health of Sister Gibson is improving.

The Sunday-school convention of York County will be held in the Methodist Church, Kennebunkport, Oct. 2. Rev. F. A. Bragdon will give the address of welcome. With two sermons, two Sunday-schools and two prayer-meetings at Port and Cape, our brother has a busy Sabbath, and with summer visitors gone the church has its opportunity for concentrated work. Bro. Cook, the superannuated member at the Cape, is too lame at the present to attend church, and wishes to be remembered to the brethren.

The church at Kennebunk has the encouragement of a good congregation and a wide-awake, well-attended Sunday-school.

We congratulate the pastors' wives who have the opportunity of a vacation—Mrs. Grover at Kennebunk, Mrs. Pottle at Waterville, and Mrs. Pratt Senior by the mountains.

The enterprising League at Westbrook is making itself useful by raising money to pay for painting the parsonage. They do not believe in anything appearing in style before the public without a clean face, not even a parsonage.

The Sunday-school subjects to be treated at the York County convention relate to teachers' meetings, young men, printer's ink, blackboard, and doctrinal teaching.

The meeting of the Portland Methodist Social Union was held in the First Free Church, Portland. Methodists were highly favored with the presence of Dr. Louis Albert Banks, of Boston. We are always glad to welcome a Gospel messenger that comes so near to humanity's heart. The West End Church has received four by letter and had one conversion lately, and so is moving onward and upward.

Rev. J. M. Frost believes in the fresh air societies, and has instituted one of his own and gone where there is air enough for all the birds to fly in, but has provided for his church work in his absence.

Quite a number have become interested in religion at Saco Ferry, and Bro. Bean, Jr., following in the footsteps of his father, is introducing an improved method of heating the churches.

Rev. Dr. J. F. Clymer, at Pine St., Portland, preached twice on the Sabbath, and for second sermons is now giving a course on Christ with different classes of people. A Portland daily reports a large attendance and an excellent impression of the first of the course.

Rev. W. S. McIntire, of Biddeford, is giving for second sermons "A Month with the Kings." These sermons have a practical turn. The preachers are noting the changed condition of our country, and are after the masses.

An increasing religious interest and larger congregations are reported at South Berwick. These are signs of coming showers of blessing to this prosperous and growing church.

There is a large attendance upon the class-meetings and Sabbath evening meetings at Saco, and on the evening of Sept. 28 the people gave Bro. Andrews and family a surprise and an overflowing parsonage.

WEST MAINE CONFERENCE. Rockland District.

Rockland.—There has been a great revival on the Chesles part of the charge. Rev. W. W. Ogier, the pastor, began to hold meetings there Aug. 30, assisted by Rev. Mr. Folson, of Augusta. Conviction was deep and the conversions clear. Seekers for salvation were at the altar every night for a week. During these special meetings about forty were converted whose ages ranged from twelve to seventy-seven years. The work of salvation did not stop with the meetings. Last week three more were hopefully saved. This has been a remarkable revival. May the fires be kindled on many altars! At Rockland a large Epworth League has been organized, and the outlook is good for efficient work through it.

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Zion's Herald.

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SPECTACULAR ATHEISM.

The death of General Boulanger was the death in exile of a libertine and an atheist. We do not need to enter into the discussion of his public and private character, to give emphasis to what must be said. He has lived openly with a mistress, and his recent years have been saddened, not by his own sin, but by a sentimentalism which permitted him to weep and mourn over her loss rather than over the voluntary dismemberment of his home and reputation of his wife. He died tragically, yet sentimentally, by self-destruction, on the grave of his mistress. He left a message for his political followers, but none for his wife. His wailing was a pure sentiment over an impossible return of his companion in sin, and a fictitious greeting on the other side of the grave between the separated pair. For his own belief concerning mankind, as expressed in his last letter, was that "we return to nothingness."

The spectacle is pitiful enough. Even at this distance, we would respect the proprieties concerning the dead. But this is atheism incarnate, in theory and in practice. It is the picturesque, dramatic, oracular presentation of what less sentimental Americans and theologians often present as truth. Dean Vaughan says: "There is an instinct of immortality in sainthood." The reverse is also true. There is an instinct of annihilation and of conditional immortality in wickedness. But, according to nature, the Bible and human justice, God discerns between the righteous and the wicked. A bad man, grossly vicious, treacherous and revengeful up to the moment of his death, is not translated by death into a state of eternal rewards and bliss. The theology that teaches any such thing is outgrown, abandoned. It finds no expression now except by Boulangists. Even the Universalism that is taught is Universalism after future and awful retribution, after repentance and forgiveness beyond death and the grave, by the salvation of the righteous at the expense of the extinction of the wicked. Rev. Joseph Parker, D. D., of London, speaking as a scholar, says: "I know of no theory of the future of the soul which by some point or other does not bring in the righteous punishment of offending man." It will be difficult for sentimentalists, scholars and theologians of any class or denomination to escape the conclusions of Robert Burns:

"The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies:
That on this frail, uncertain state,
Hang matters of eternal weight;
That future life in works unknown,
Must take its rise from this alone;
Whether as heavenly glory bright,
Or dark as misery's awful night."

THE COLOR LINE IN HOTELS.

Hotels are public houses. They are supposed to exist for the use of the traveling public; and, as such, to be open for the entertainment of all decent people who may call. But, instead of accommodating the people at large, hotel-keepers have come to set themselves up as public censors and dictators, dividing the community up into sections, and determining which sections may be entertained at their hostilities and which shall be left out doors. If their discriminations were just and generous, this course would be tolerable; but the fact in the case is, they have come to make the most unreasonable and unjust discriminations against whole classes of worthy citizens. No exception is taken to thieves, gamblers, whoremongers, drunkards, profane swearers, Sabbath breakers, or any of the vile crews which frequent the highway of travel. They all find a welcome to chew and smoke and spit and drink and indulge in vile talk, carrying the revel far on into the night. But let a colored man, a gentleman, educated and refined in manners, a merchant or a clergyman, who never chews or smokes or drinks or indulges in the use of profanity, come along, and the hotel-keeper turns up his elegant nose and shuts the traveler out in the street. Where can he go? He is turned from the houses licensed on purpose to entertain travelers. He has no resource.

Did you ever stop to think of the difficulties under which a colored gentleman travels? He is shut out of the very places appropriated to travelers. Is not this an outrage in a Christian land? A correspondent writes that the sight makes his blood boil. Ought it not to make every freeman's blood boil? Shame! Shame, on a Christian people, so debased by color prejudice! Licensing hotels to sell liquor, to degrade and be-devil the community, and then to exclude a man more decent than the keeper himself, because God made him with a black skin! Abominable! An outrage on all decency and humanity! But who is to blame? The hotel-keeper? Yes, but not alone. Every man in the community who caters to the senseless and cruel prejudice against color has a share in the blame. How un-Christian! The Golden Rule is our sentence of condemnation. Can you love Christ and despise His image in ebony? How dwelleth the love of God in such men? Do not the heathen and publicans even more?

NO MORE BISHOPS.

In the Methodist Episcopal Church the office of Bishop has come to have so great dignity and honor as to be coveted as the very best place in the gift of the General Conference. It is the only life place to which our men can be chosen. The associations are of the best, and the labors are less arduous than in the primitive days. Here a man can work on to a later hour than in the great pastorate; the dead-line is pushed well along toward the opening tomb.

Of course, such advantages draw wide attention to the office, and long before the opening of the session of the General Conference candidates begin to appear on the horizon. Even now, though more than seven months this side the date of assembling, we hear of various squads of holy men, concerned for the honor of the church and the offices, who have started on pilgrimage for Omaha. These little booms mean to be on the ground in time, and with candidates enough for the episcopacy to furnish the church for half a century. Each section has its candidate, some of them two or three, and, by the combination of the sections, it is hoped to conduct most of them to the desired haven, where the wicked will cease from troubling and the weary will be at rest. sanguine as are some of the candidates and their crews, there will undoubtedly be some rough weather before entering port. Some new questions will have first to be opened and settled. For instance, it is assumed by these undertakers that the church wants more bishops—as many as they can succeed in electing. The assumption, as we believe, has little foundation on which to rest.

There are forty-nine valid and cogent reasons why the next General Conference should not think of electing a single additional Bishop, two or three of which ought to convince any intelligent and candid man, whose ear is not disturbed by the episcopal bee in his bonnet, of the utter folly of adding to the numbers in the episcopal board. For aught we know, the candidates are all good men, saints and sages; but we cannot make all our good men Bishops; there is no room for them on the episcopal bench. If we have no use for them, what is the sense in moving to secure their election? The episcopal office is not a place to store away our choice men; it is rather a position demanding so many good men as shall be necessary to do the work of the church. If those we have are able to do the executive work, why talk, even, of any more? We believe there is no need of any more, and that no more ought to be elected at the ensuing General Conference. Some of our reasons for this belief we now give to our readers, who can judge of their value for themselves.

We may begin with the statement, which cannot be successfully challenged, that the present members of the board are abundantly able to perform all the executive work required of them by the church. Look at the facts in the case: We have 111 Annual Conferences, some of them very small; and the number is likely to be diminished rather than increased by the session next May, inasmuch as a few of the smallest could be doubled up to advantage. With the improved facilities for travel, there is not the demand of many years ago for narrowing the bounds of Conferences. Now, to care for these 111 Conferences we have sixteen Bishops, which would give them not quite seven Conferences apiece. Each Conference takes a week. This would make seven out of the fifty-two weeks in a year to be devoted to this class of official duties. But you say they have other official duties beyond the sessions of Conferences. Admit that they have as much official business outside as within the sessions, and then you have but fourteen weeks filled, which would leave thirty-eight weeks of each year to be devoted to other matters. Do you say they devote the remaining time to various church interests? Very true; but we do not need to elect men Bishops to do them. Some fourteen weeks, or such a matter, would clear the official docket. This being the case, one-half our present number of Bishops could comfortably do all the official work assigned to them. The four Bishops elected in 1888 were needed only to satisfy the cravings of certain sections and bands of brethren; the twelve already in would have done the work of the quadrennium just as well as the sixteen, and without any undue draft upon their energies. Why, then, elect any more Bishops at the ensuing General Conference? It is suggested that some will become disabled or die. That is a matter of which no man knows. With Cardinal Manning and Mr. Glad-

stone working on beyond eighty, we may account most of the members of the board young. Even in case half a dozen should die, the remaining incumbents could do all the work until another General Conference should assemble. With railroads everywhere, the travel is now more pastime, and in case of pressure of work they could omit the extra official services for which they are so often engaged. The Conferences being located in different latitudes, would enable the Bishops to attend them in different parts of the year. From these facts it seems to us clear that no more Bishops should be elected next year.

But the expense of supporting the Bishops is another reason why no more should be elected than are absolutely needed to do the work. The church cannot afford to indulge in many such expensive luxuries. The salaries of the Bishops are about \$4,500 each, besides traveling expenses; the amount for the whole is \$72,000—no inconsiderable sum to be raised by collections in the churches; and, in fact, so considerable that the whole amount has never been raised, the deficiency being drawn from the Book Concern, which ought not to be repeated. But with an addition to the episcopal board, still larger drafts would be inevitable. These large expenses of the Bishops afford in themselves sufficient reason for electing no more at present. We ought not to have more than ten Bishops. There is no sense in electing men to that high office to attend camp-meetings and preach dedicatory sermons. These aspirants to the place could be employed in these subsidiary services just as well without giving them the title of Bishop.

Again, the refusal to elect any more Bishops would be a proper rebuke to the electioneering spirit abroad in the church. The eagerness to reach this side the date of assembling, we hear of various squads of holy men, concerned for the honor of the church and the offices, who have started on pilgrimage for Omaha. These little booms mean to be on the ground in time, and with candidates enough for the episcopacy to furnish the church for half a century. Each section has its candidate, some of them two or three, and, by the combination of the sections, it is hoped to conduct most of them to the desired haven, where the wicked will cease from troubling and the weary will be at rest. sanguine as are some of the candidates and their crews, there will undoubtedly be some rough weather before entering port. Some new questions will have first to be opened and settled. For instance, it is assumed by these undertakers that the church wants more bishops—as many as they can succeed in electing. The assumption, as we believe, has little foundation on which to rest.

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White Slaves in Boston.

The series of sermons delivered by Rev. Dr. Louis Albert Banks during the past summer, upon the worthy work of this city, are brought out by Lee & Shepard in an attractive and impressive volume. The author in his preface thus announces to his readers the reasons which led him to such special study of the condition of the necessitous classes of Boston:

"This volume had its origin in experiences which came to me in the daily duties of a city pastorate. The inadequate wages received by some of the members of my own congregation, and the impoverished and unhealthy surroundings of many of the poor people who came for me to christen their children, pray with their sick, or bury their dead, so aroused my sympathy for the victims, and my indignation against the cruel or indifferent causes of their misery, that I determined upon a thorough and systematic investigation of the conditions of life among the working Boston poor. By the way, I mean to do more than indicate a class of saints, but the poor people of the city who are willing and anxious to exchange honest hard work for their support. I have not, in the series of studies here presented, entered into a discussion of the vicious and criminal classes. I have tried to perform, as it seemed to me, a far more important task—to make a plea for justice on behalf of the crushed, and often forgotten, victims of greed, who work and starve in their cellars and garrets rather than beg or steal."

Dr. Banks has done for the deserving but indigent residents of our city what was accomplished for the poor of London by the publication of "The Bitter Cry of Outcast London," and what Jacob Riis did for the same class in New York by his volume entitled, "How the Other Half Lives." The illustrations in the volume are numerous, and present to the reader the actual scenes and sights which the author so vividly portrays. The book will do great good in arousing a philanthropic and Christian public to larger and more helpful ministry for such unfortunate masses of people in our cities.

PERSONALS.

—The death at Plymouth, Eng., of Rev. Dr. James, ex-president of the Wesleyan Conference, is reported.

—Rev. Dr. Brownell, a noted preacher of the Methodist Church of Canada, died in Detroit, Mich., last week.

—Rev. J. T. Docking has returned to work in the Des Moines Conference, and is stationed at Dunlap, Iowa.

—Rev. H. C. Scripps, pastor at Edgartown, Martha's Vineyard, was recently united in marriage, at Albion, Mich., with Miss Helen, daughter of Rev. A. A. Knappsen, President Yale performing the ceremony.

—Rev. Joseph Tarkington, the last representative of the early heretic period in Indiana Methodism, died at Greensburg, Ind., Sept. 22, aged 91 years.

—We deeply regret to learn that Rev. W. D. Woodward and wife, of Rockland, Mass., are sorely bereaved in the sudden death of their lovely babe, Edith, nearly two years old.

—Rev. Dr. Philander Wiley, brother of the late Bishop Wiley, and for many years professor of Greek in Auburn, now De Pauw University, died in Denver, Colo., Sept. 25.

—The Christian World, of London, observes: "Mr. Parnell does not yet realize that he has ceased to be a wheel of the Home

Rule wagon, and is now only a fly upon the wheel."

—Rev. D. W. C. Huntington has been transferred from Geneva Conference, where he has labored for a lifetime, to Nebraska Conference, and stationed at Trinity Church, Lincoln.

—Rev. Louis N. Beaudry has been transferred by Bishop Nindé from the New England Conference to the Rock River, and stationed in Chicago French Mission. Residence, 643 West Harrison St.

—Hon. E. H. Dunn, in introducing Rev. Hugh Price Hughes at the People's Church, made a brief but felicitous address. His comparison of Hughes in his episcopal work to John Wesley was fitting and just.

—Rev. S. B. Dunn, formerly connected with the editorial staff of the *Wesleyan*, of Halifax, will spend some months in Boston in special studies. He will arrange for pulpits supply or for lectures. He may be addressed in care of the Book Room, 38 Bromfield St.

—Miss Bertha Bass, A. M., daughter of Rev. Dr. Bass, for the past two years the teacher of Latin and Greek in a Ladies' Institute in Wilkesbarre, Penn., has been elected to a position in the faculty of the Rhode Island State Normal School at Providence.

—Rev. Roscoe Sanderson, of Littleton, N.H., had the great pleasure of entertaining briefly in his home Rev. Wm. Arthur, of London. He has been among the White Mountains for a month or more, and preached for Bro. Sanderson on Sept. 25, to the delight of his people.

—Rev. W. I. Haven sent to the Mission Rooms in New York last week an oil painting of his father, to become a part of the collection of the portraits of the Bishops which is being made. It is a copy of the painting which was made in 1869 when he was editor of *Zion's Herald*.

—The letter of acceptance of the Prohibition card for Governor, Charles E. Kimball, delivered by him, and its withering arraignment of the saloon as an outcast, with no justifiable legal or moral right to its land, should be read in every family in the land.

—Mrs. Cora Knight Clifford, A. M., widow of the lamented Rev. N. D. Clifford, who has been spending the summer at her old home, East Ramford, Me., has returned with her two children to Chattanooga, Tenn., and resumed her duties as lady dean and professor of history and literature in the U. S. Grant University.

—Rev. G. W. Scott writes:—"I like to encourage church attendance and to encourage the members of the Central Church, Norwich, has not been absent from church a single Sabbath, rain or shine, for twelve years, or since her conversion in 1879. 'Well done,' her name is Mrs. W. C. Ford. She is blessed with excellent health."

—The Indianapolis News of Sept. 22 has a very appreciative editorial notice of the return of Rev. H. A. Cleveland, D. D., to his pulpit in that city. "In the broadened opportunity of another year," says the News, "Dr. Cleveland has widespread welcome and encouragement to reap where he has sown."

—Rev. C. S. Nutter is prepared to give lectures on "Hymnology," with or without illustrations. He has prepared a new lecture, with illustrations, upon "The Wesleys at Epworth and London." These lectures will be especially appropriate for church courses and Epworth Leagues. His address is No. 1 Berwick Park, Boston.

—Rev. Wilbur F. Sheridan, who supplied the pulpit at Lynn Common so acceptably during the absence of Rev. J. D. Pickles in Europe, is appointed pastor of a church of five hundred members in Washington, Ind. He says, in a personal letter: "You may know I enjoy the *HERALD*, or I would not send for it from so great a distance."

—Rev. Dr. J. O. Peck and wife were given a delightful reception, Sept. 17, in the Chinese Mission House, San Francisco, which was elaborately decorated for the occasion with Chinese lanterns, fans and banners. Mr. Langdon, a Chinese dentist and member of the church, presided and made the opening address. Other addresses were made by Rev. Chao Hon Fan, Dr. Masters, superintendent, and Dr. Harris, superintendent of the Japanese Mission.

—Dr. Griffin, of the Shawmut Avenue Congregational Church, this city, in his first sermon after his return from Europe, gave this interesting fact:—"I am Scriptural, and have grown out of the little shell of light born from the torch in the hand of Robert Brown. There stands in an obscure spot of America an altar that I had been searching for. It is called 'Brownist Altar,' and right there taught Robert Brown and John Robinson, and out of their teachings came that precious truth which brought to America and the world five hundred years of progress and advancement."

—It is with a feeling of unusual gratification that we are able to present to our readers, on the second page, an absolutely perfect report of the address of Hugh Price Hughes in the People's Church. It is because we are so confident that Mr. Hughes has a gospel message for our churches, to which we wish to American Methodism at large, that we have taken so much pains to reproduce him with fullness and accuracy. It is a significant indication of Mr. Hughes' intellectual strength and thorough grasp of his subject, that he could speak an hour and twenty minutes with only briefest notes before him, and yet the report of his lecture, without correction by him, should be so lucid, consecutive and comprehensive.

BRIEFLETS.

We are receiving an unprecedented large number of new subscribers to *Zion's Herald*, thanks to our faithful ministers.

Many of our ministers in New England have already gone to the Ecumenical Conference.

The Norwegian and Danish Conference, in the far Northwest, has decided to establish a Danish Theological Seminary in connection with the new Portland University.

Very attractive is the *West Roxbury News* with its new form, new type, and new head. The *News* is one of our best suburban sheets, bright, new and well edited. It is published at Jamaica Plain.

The Williams University building, Salem, Ore., has been partially destroyed by fire, together with the library. The insurance is about \$7,000, and the citizens are trying to raise money for a new building. It is published at the University of which Rev. Dr. George Whitaker has recently accepted the presidency.

President Warren makes an important announcement to the graduates of Concord Biblical Institute on the 7th page.

We have received from Rev. Dr. Withrow, Toronto, a copy of the illustrated program of his "Expedition to Egypt and Palestine." We understand that it will be sent free to any address on request.

Zion's Herald recognizes its own, though it may have "wandered far." The *Baltimore*

Methodist of Oct. 1 has on its first page a column and a half upon Hugh Price Hughes, which it credits to the *Halifax Wesleyan*. Upon the editorial page of *Zion's Herald* for Aug. 19 the article in question first appeared.

The charge brought against the "Church at Ephesus" was this: "I have somewhat against thee, because thou hast left thy first love." And then immediately follows the exhortation: "Repent and do the first works." First love, then, should exhibit itself in works. Here is a New Testament suggestion for personal and practical application.

It is noted, as a healthy and hopeful indication, that the Fall Conferences are acting with marked independence in the selection of delegates to the General Conference. In some cases the old ticket is entirely abandoned, and new, strong and representative men are chosen. It is hoped that there will be a generous infusion of new blood in the next General Conference.

The closing references in the address of Rev. Hugh Price Hughes to the religious character of the Pilgrims cannot be emphasized too often. When Prince wrote the history of New England, he said: "It concerned New England always to remember that she is a religious plantation, and not one of trade. The profession of piety of doctrine, worship and discipline is written upon her forehead."

The Lucy Webb Hayes Deaconess Home and Bible College for Missionaries, Washington, D. C., will be formally opened Oct. 15. A fine class of ladies is ready to enter the deaconess home from the home, which has been in operation for two years, and which is merged in the memorial institution. Application for admission should be made at an early date to the president, Rev. I. N. Dalby, North Capitol and Pierce Sts., Washington, D. C.

The appeal in this issue entitled, "Help Bishop Mallieau," from the pen of Bishop Haygood, is like the great-hearted man and unchangeable friend of the Negro that he is. We are glad to see it, and we are glad to see it because it will greatly help Bishop Mallieau in his most important enterprise, but because it voices the real spirit of Christian fellowship for which Rev. R. F. Chew of our sister church so earnestly pleads on our first page.

Zion's Herald is sent into a large number of homes for a few weeks to make the acquaintance of many of our people who have never before given it welcome. It is hoped that the association will be found so pleasant and profitable that the new guest may be invited to remain permanently. Our readers are assured, however, that they assume no moral or financial obligation in receiving these sample copies. The paper will be stopped in each case unless the recipient becomes, from free choice, an actual subscriber.

Dr. R. S. MacArthur, the distinguished Baptist clergyman, says with characteristic good sense:—"Hobbies are always dangerous. The moment a man begins to ride a hobby, the hobby begins to ride him, and after a while the hobby ride the church until one or the other is ridden to death. Truth is certainly not a segment of a circle; and if a man only takes a segment, no matter how good—with one the hobby may be Christian socialism, with another Christian holiness, and with another premillennialism—the moment he ties himself to that segment, he is not declaring the whole of God's Word."

The Western Conferences are giving very large majorities for the admission of women to the General Conference. The New York Sun states, after giving a summary of the vote to date:—"The vote on the change is to be reported to the next General Conference, which meets in Omaha in May. It is not expected by the friends of the new measure that the required three-fourths vote will be obtained, but they hope to persuade the next General Conference that it is not a question of concession, and that only a majority vote of the Conference is necessary."

At the People's Church Friday evening prayer-meeting, Dr. Haynes had quite a delegation of Ecumenical Council English clergymen. Rev. J. Shurman Cooke, of Clapham, London, spoke most graciously; his sweet spirit of fraternity, his kind wishes for the great free Methodist Church of Boston, his loving cheer, will long be remembered. Dr. James Crabtree, of Manchester, was also present. On Sunday morning at the communion no less than seven visiting Methodist clergymen in the audience, from Canada, Texas, More English clergymen were present in the evening: Rev. Joseph Nettleton, Rev. Mr. Thompson of East London Mission, and the editor of the *Methodist Recorder*. It seems as if this church is becoming a great rallying place for visiting Methodists on Sunday.

This is as it should be. People's Church is our plain Methodist cathedral. Everybody has helped build it. Everybody is interested in its walls. Everybody has equal rights there. It is your home, brethren, when you come to Boston.

We made mention of the fact last week that the Epworth League of Woodstock, Vt., was to make special efforts to secure new subscribers to *Zion's Herald* on that charge. From Mrs. Rev. O. D. Clapp, chairman of the literary department of the League, the following letter is received:—"We asked our minister to preach upon 'Church Literature,' and as a result have eight new subscribers for *Zion's Herald*, and expect more to follow. I hope we will have as many more next week."

Such results may be achieved on all our charges by similar earnest and preparatory work.

While in Europe a year ago, Bishop Hurst decided to secure for the American Wesleyan chair in which John Wesley sat while presiding at Conferences, or some table that be used in the preparation of his correspondence or sermons, or some other genuine relic of the great founder, but without success. Dr. Stephenson, president of the English Wesleyan Conference, proposed, however, to furnish Bishop Hurst with two timbers from the original City Road Chapel, the corner-stone of which John Wesley himself laid; and also that a layman friend would pay the costs of manufacturing, with neat engravings and suitable upholstery, a chair out of this timber. The cost amounted to fifty pounds, \$250. This offer was gratefully accepted, and the chair is now at the Metropolitan Church, Washington, to be used by the presiding officers of the Ecumenical Conference, and to be the permanent property afterwards of the American University. The carving upon the chair is very neat, one special panel representing the Charter House School at which John Wesley received his preliminary education. The top ornaments consist of two very admirably executed British "lions," between which in the centre is the American eagle. Unfortunately one of the lions was stolen at the place where the chair was packed for transportation to America; but another one will be made exactly of the same pattern, from either the same or other historic wood. What is very remarkable for a platform chair, this one possesses comfort for the person occupying it.

Our next two numbers will be devoted largely to the proceedings of the Ecumenical Conference. So important is this assembly, and also so unusual, that strictly local matters must yield their claim somewhat upon our space to the effort to put our readers fully in touch with this Conference.

The Minutes of the Wesleyan Methodist Conference for the year 1891-92, just published, make a volume of nearly 600 pages. It bears evidence throughout of the increased vitality of this important religious body. London Methodism is increasing, and Cardiff, Swansea, Manchester, Norwich and Lynn show a similar record, but in some of the older strongholds of Methodism, such as Lincoln, York, Hull and Cornwall, there is a decrease in numbers. The denomination has, exclusive of the churches of Australasia and Canada, considerably over half a million souls in full membership, and nearly 3,000 ministers. The next Conference is to meet at Bradford.

Rev. J. R. Remick, of East Livermore, Me., sends us a letter containing such excellent and practical suggestions that we transfer it to our columns:—"Your circular of advice in regard to increasing the subscription to *Zion's Herald* is received, and by me carefully read. I worked a plan last year here on this charge that I think was right on the line which you suggest, and it proved the people are able to carry off the names of those who I thought ought to take the *HERALD*, and I ordered a copy sent each week to each address. Then I worked your plan from the pulpit and from house to house. The result was, I got as regular subscribers all but one of those to whom the paper was sent. The people have had the privilege of seeing the paper regularly for several weeks, and the family became so much interested in it that time that they would plan in some way to continue it. This is one of the smaller charges in the Maine Conference, and I think we have fourteen subscribers to the *HERALD*. I know of charges in which less than one-fourth as many are taken where the people are able to take four times as many as we do here. In my judgment the pastors alone are in the fault."

Mr. Octavius Cohen, managing editor of the *Charleston (S. C.) World*, delivered an address at the opening of the Southern Exposition at Raleigh, N. C., in which he said:—"If New England, with their feverish push and financial interest, possessed half our advantages, they would have two of the most thriving, bustling and wealthy States in the Union!" He also affirmed that the great remedy for the backwardness in the South was the lack of popular education. The Negro should share in educational advance and privileges as well as the white race. He declared that "The Negro wants to live with us, and ride with us to wealth and prosperity, and we must make it possible for him to do so." Such utterances from a representative man of the Southland, and on such an occasion, are particularly significant, and are indicative of a better purpose regarding the Negro on the part of the dominant race.

Rev. J. C. Hartzell, D. D., corresponding secretary of the A. A. and S. S. Education Society, writes:—"By a mistake in the recapitulation tables of the statistics of the New England Conference, the North Boston District was put down as having given last year only \$165 to our cause, when, in fact, that district gave \$1,165, as shown by the detailed statistics of the report of the district. In making up our appropriation chart, which has been sent to every Methodist pastor, we followed the recapitulation figures from the manuscript of the Conference statistical secretary in the hands of the printer in New York, and thus caused the error. As a great regret of myself and associates that the mistake for which we are not responsible has gone before before us, we are, as a result of this opportunity to say that, by the correction of this error, the New England Conference raised last year for our cause \$4,023—which is an increase over the preceding year of \$831, instead of \$3,023 as shown by the recapitulation tables of the General Minutes of 1891."

Rev. M. C. Bain, recording secretary, appointed as his assistants Rev. J. W. Wharf, of Maine, and Rev. G. S. Butters, of Massachusetts. The committee on credentials was appointed.

Anticipating the time of its report, we gladly record

529 Delegates Present

from 162 Leagues. Reports were in order. Naturally, Secretary Knight's arithmetic attracted attention. Here are a few of his percentages: 40 per cent. of our Leagues do not have a literary work; 29 per cent. do not take an Epworth *Herald*; 74 per cent. are doing more and better work; 21 per cent. are holding on; 4 per cent. are going backward. The following conclusions, reported *verbatim*, give the result of Mr. Knight's careful observation and reflection: "1. Full fidelity, fully organized chapters seem to flourish better than those wrought through us, and to confidently expect richer results in the year to come."

2. Many of our chapters, perhaps for lack of knowledge—just such knowledge as all our pastors should possess, and as the faithful study of League literature would furnish. 3. Many of our chapters need more religion, more earnest, warm-hearted, aggressive piety. Here are suggested the cause and cure of most of the hindrances and difficulties in our work. The first General District League is in a healthy and flourishing condition. We have every reason to rejoice in the achievements which God has wrought through us, and to confidently expect richer results in the year to come."

Mr. Flanders' report and treasurer showed a small amount on hand, but did not speak well for the promptness or willingness of many Leagues in responding to his authorized appeals. We need reproof here.

President Haven's Address

was brief, pointed, elegant, and full of spiritual union. Said he: "We are gathered in a city of present heroism. In a few days we were to be declared that our League is 'broadly catholic,' and that 'integrity, wisdom and practical ingenuity are the demands upon us.'" He reported as a specially encouraging feature the organization of the Oxford Club of Harvard University, auxiliary to the Epworth League, and urged the introduction of our societies into all our Conference academies and colleges. "We have a rounded service to perform," said the speaker. This well expressed thought gave occasion for a stirring appeal for activity and usefulness. The address was warmly received.

And now on to the

Evening Service.

It was held in the great City Hall. Fully 2,500 people crowded this immense place.

and no little expense caused by the thoughtlessness of some League secretaries and some pastors. His was a ringing exhortation, in which, as the old preacher used to say, he had "some liberty and considerable enlargement."

A good deal of routine business was transacted, including the adoption of a new constitution—of which notice will be given to all Leagues—the appointment of committees and the election of officers. Much pleasure was evinced by the Convention in the announcement of President Haven's re-election and practically the board of last year.

The Closing Session

was held in the City Hall. The place was again thronged. Enthusiasm ran high. Mr. Haven was peculiarly happy in his presidency at that session. The first speaker of the evening was

Rev. Matthew Simpson Hughes, pastor of Chestnut Street Church, Portland. His subject was, "Chivalry." The actors of mediæval times are gone, but their spirit lives. Their "souls go marching on." The spirit of chivalry is the spirit of service, of love, and of heroism. The address was full of fire, yet the speaker was self-contained. It was vigorous, yet chaste, and made a fine impression upon the audience, the greater part of whom had never heard him.

Dr. John Wesley Hamilton spoke on the Epworth League and Aggressive Methodism. Dr. Hamilton's vigor of speech is known all over the church. This was no exception. He created much enthusiasm as he traced the hearty acceptance of the old Gospel, and an uncompromising attack upon all forms of vice, personal, social and political.

Dr. Emory James Haynes was the last speaker. "The Holy Catholic Church and the Communion of Saints" gave a theme well suited to Dr. Haynes' style of thought and speech. A series of word-pictures, exceedingly beautiful, showed the real oneness of Christ's church; the mission on earth to men now, not the postponement to another life of all the benefits of our Lord's atonement; and, finally, a chaste yet burning appeal for loyalty to the great church of God. Then, with a fervent "Praise God" from lips of hundreds, and under the blessing of the apostolic benediction pronounced by one of Maine's heroes, Dr. Allen, the convention adjourned. Its "record is on high."

Notes.

—The special train from Boston Wednesday carried about 150 people. It was a happy company, and the journey was robbed of all its tediousness. Not all, by any means, who went took this train. Lynn, Salem and all on the Eastern Division went on the regular trains.

—Speaking of the special train, recalls a presentation during the journey. A number of Rev. W. L. Haven's friends thought it a pleasant thing to present him with an Epworth spoon. Rev. C. A. Littlefield, in a very happy speech, handed him the gift, thinking he might be about ready to spoon, and wishing to aid him, if possible. The suggestion was ventured that if any such interesting scheme were to flow, New England's charms be fully considered. Rev. Doherty thought, in view of Mr. Haven's stirring propensities and his pleasure among the *spoons*, that the gift was very apt. Mr. Haven thought that after two such *spoon* individuals had spoken there was nothing left to be said, and intimated that whenever he should use such a gift a larger one would probably be needed.

—Another presentation was the gift of a gold Epworth Cross to Mrs. Hugh Price Hughes. The lady gracefully accepted it from our president, Mr. Haven, and promised always to wear it and remember the pleasant occasion and the givers.

—Look at these *episcopal* names in Thursday evening's speakers. Methodist biography finds marked representation here: *Matthew Simpson Hughes, John Wesley Hamilton, Emory James Haynes.*

—The souvenir programs were the admiration of all. Messrs. Whipple and Beale, of Boston, who designed and executed the covers, showed exquisite taste.

—The *ways* with which the convention was handled by the committee of arrangements was *admirable*. Many. Many Annual Conventions have failed of experienced men do not get an *impression* of this convention.

—Our Lord's very interesting moment when Dr. Haven's address was presented. This grand old hero of Maine Methodism, aged 84, attended the convention quite a number of times. As he rose to speak the young people rose to greet him. He was a member of the General Conference of 1840, fifty years ago. It was a voice of inspiration when he said: "I never saw any movement in the church so full of promise as the Epworth League." God bless the dear old hero!

—The annual convention of the Maine Free Baptist Association was in session in Portland during our convention. Rev. Mr. Wood from that body presented Christian greetings to us, and Rev. Frederick N. Upham returned our expression of good will to their assembly. These interchanges of friendly interest were most pleasant. The Free Baptists have a young people's society of their own—"The Advocates of Christian Fidelity."

—It was much to the regret of many that Hon. Neal Dow could not appear before the convention. He was waited upon by a committee and tendered our cordial greetings. His word in reply was characteristically hopeful. He is a very young man, aged 87.

—Hon. Thos. B. Reed favored the convention by his presence and address Thursday afternoon. He gladly responded in this way to our committee who called upon him. His brief speech was sincere, congratulatory and hopeful. He was enthusiastically welcomed.

—The resolutions passed by the convention had the right ring. They were strong and gave no uncertain sound.

—Trinity Church, Worcester, invites the convention next year to hold its session at their guests.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Rosindale.—Rev. E. P. Telford, the English evangelist, opened three weeks' service with this church on Sunday last. Five adults were received into full membership from probation and two by letter by the pastor, Rev. J. Wearé Dearborn.

North Boston District.

Charlestown, Monument Square.—On Sunday last the pastor, Rev. G. M. Smiley, received 7 in full. The finances are excellent shape.

First Church, Somerville.—Sunday at this church might well have been characterized by Harvest day. Thirteen were received by letter, 4 from probation, and 2 on probation. This church is very prosperous under the

Woburn.—Twenty were received on probation, Sunday, Sept. 27; 4 were received in full and 4 baptized on Sunday last, by the pastor, Rev. Hugh Montgomery.

Lynn District.

East Boston, Bethel.—On Sunday last, Dr. L. B. Bates baptized five by immersion and received 11 into full membership.

Malden.—At the centre church, on Sunday morning, Rev. J. F. Whitticher conducted a service, consisting of the singing of hymns, prayer, and the communion, assisted by Rev. G. Ward, who occupied the pulpit in the evening. Twelve members were received, among them two sons of Rev. J. D. Phelps, and the only son of Mr. Whitticher. It was an interesting day.

Lynn, St. Paul's.—On Sunday last six were received in full and 2 on probation. Rev. W. Staples, pastor.

Lynn, Trinity.—Ten were received by letter and two by profession on Sunday last. Rev. S. P. Cushman, pastor.

Lynn, St. Luke's.—On Sunday, Oct. 4, baptism was administered to 10, 14 were received on probation, and 5 received in full communion.—four being by letter, and one by profession of faith. Rev. H. B. King, pastor.

Natick.—The fourth district meeting of the W. F. M. S. for the Central Division of Boston District was held at this church Sept. 31. Mrs. Rev. C. H. Hansford, district secretary, presided. Encouraging reports were given. Several auxiliaries have more than regained their proportion of the deficit. Mrs. G. E. Sanderson, of Hopkinton, read a paper on "Christian Self-denial," after which Dr. Deau, of Chelsea, was introduced, and in a few words expressed his gratitude for what was being done for the women of China. Miss P. M. Foster spoke a few helpful words. A generous collection was taken at noon in the vestry. In the afternoon Mrs. Herrick, of Natick, read extracts from a letter from

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.

Rockland Dist. Min. Assn., at Windsor, Me.,	Oct. 12-14
Bucksport Dist. Western Min. Assn., at East Blue Hill,	Oct. 12-14
Cape Elizabeth Church Teachers' Meeting, at East Livermore,	Oct. 12-14
Annual meeting of the W. M. Branch of W. F. M. S., at Meriden, Conn.,	Oct. 13-15
Annual meeting of the W. H. M. S. of the New England Branch, at Springfield, Bangor Dist. Min. Assn., at Oudtown, Prov. Dis. Min. Assn., at Portsmouth, R. I.,	Oct. 15, 16 Oct. 19-21
Hartford Dist. Eastern Min. Assn., at Lubec, Me.,	Oct. 19-21
New Bedford Dist. Min. Assn., at Grace Church, Taunton,	Oct. 19-21
New Bedford Dist. Epworth League Convention, at Grace Ch., Taunton,	Oct. 21
Norwich Dist. Min. Assn., at Manchester, Conn.,	Oct. 19-21
S. S. Convention, at Wolfboro, N. H.,	Nov.-25
General Missionary Committee Meetg., at the First M. E. Church, Cleveland, O., 10 a. m.,	Nov. 11

POST-OFFICE ADDRESSES.

Rev. T. P. Adams, Chicago, Me.
W. G. Norris, P. O. of Dover District, No. 23 Second Street, Exer. K. H.

MONEY LETTERS, OCT. 28 TO OCT. 5.

J. C. Ayer, L. E. Blisby, R. W. Boyd, Le Roy Bates, A. D. Chandler, C. S. Cummings, J. O. Caldwell, P. C. Carnek, Francis Carr, Mrs. W. H. Chase, Dr. C. B. Drake, C. W. Dockery, Henry Estlin, W. B. Eldridge, F. M. Frost, F. Groverman, M. L. H. Thomas, H. Bangor Dist. Min. Assn., at Oudtown, Prov. Dis. Min. Assn., at Portsmouth, R. I.,
Hartford Dist. Eastern Min. Assn., at Lubec, Me.,
New Bedford Dist. Min. Assn., at Grace Church, Taunton,
New Bedford Dist. Epworth League Convention, at Grace Ch., Taunton,
Norwich Dist. Min. Assn., at Manchester, Conn.,
S. S. Convention, at Wolfboro, N. H., Nov.-25
General Missionary Committee Meetg., at the First M. E. Church, Cleveland, O., 10 a. m.,
Nov. 11

W. F. M. S.—The Twenty-second Annual Meeting of the New England Branch, W. F. M. S., will be held on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday, October 28 to November 3, 1890. Opening business sessions, with annual addresses of corresponding secretary and treasurer, Wednesday, 9 a. m. Dr. and Mrs. Soranato, recently returned from Korea. Mrs. Dr. Soranato, Mrs. Whitcomb, Mrs. M. H. Plumb and other returned missionaries will be present and speak. Each auxiliary is entitled to one delegate, for whom entertainment will be provided. Send names of delegates AT ONCE to Mrs. Y. F. Breese, 501 East Street, New York City.

MRS. O. A. CURTIS, Sec. Sec.

W. F. M. S. RAILROAD NOTICE.—Reduced rates will be granted on Boston & Albany, New York, New Haven & Hartford, and Connecticut River, &c., to the annual meeting at Meriden, Conn. Fare from Boston and return will be \$4.20. This reduction is on the certificate plan. Full fare will be paid on the purchase of the ticket. A certificate number on each ticket and return ticket after the ticket is purchased, the same to be presented to the railroad secretary at the meeting. No reduction will be given without certificate. Trains leave Boston 11 a. m. and 4 p. m. from Boston & Albany station.

MRS. E. FOGG.

W. H. M. S.—The annual meeting of the New England Branch, W. H. M. S., will be held on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday, October 28 to November 3, 1890. Opening business sessions, with annual addresses of corresponding secretary and treasurer, Wednesday, 9 a. m. Dr. and Mrs. Soranato, recently returned from Korea. Mrs. Dr. Soranato, Mrs. Whitcomb, Mrs. M. H. Plumb and other returned missionaries will be present and speak. Each auxiliary is entitled to one delegate, for whom entertainment will be provided. Send names of delegates AT ONCE to Mrs. Y. F. Breese, 501 East Street, New York City.

MRS. O. A. CURTIS, Sec. Sec.

BANGOR DISTRICT NORTHERN MINISTERIAL ASSOCIATION, at Houlton.

PROGRAM.

PREACHING: Monday eve., by Mr. H. Spirelle; Tuesday eve., C. H. McElhenny;

ESSAYS: Monday eve., by Rev. A. P. Knell; 9:30, business. ESSAYS: Mode of Baptism in the Time of Christ, A. P. Knell; The Relation of the Pew to the Pulpit, L. B. Wilber; Immortality of the Soul, C. L. Langstaff; Needs of the Ministry of To-day, C. H. McElhenny; The Altar Service, M. H. Spirelle; The Temptations of Christ, B. C. Wentworth; Christlikeless Conditions Necessary for Christian Service, C. H. McElhenny; The Influence of Jesus, I. H. Lidstone; Zeal in the Service of Christ, M. W. Newbert; Personal Liberty, F. W. Towle; How to Train a Citizen, A. E. Lucie; Exegesis on John 1:23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The time of the Association will be given later.

Jeffrey O. Rogers, of Lewiston, has been chosen to Ira G. Hersey, of Houlton?

A. E. LUCE, Com.
J. B. WITHER, Sec.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION AT EPWORTH LEAGUE CONVENTION, at Amesbury, Mass., Oct. 28-30.

PREACHING: Monday eve., by Rev. G. L. Collier or Rev. Wm. Ramsden; Tuesday p. m., by Rev. P. M. Frost or Rev. A. L. Smith; Tuesday eve., by Rev. J. O. Rogers or Rev. J. B. Wilson; Wednesday eve., Rev. G. H. Spencer or Rev. F. M. Baum.

Tuesday, at 9:30 a. m., devotional service, led by Rev. Wm. S. Seale; 9 o'clock, Organization; Notes of Jeffery O. Rogers, of Lewiston; Notes of J. B. Wither, of Amesbury; Notes of J. B. Wither, of Amesbury; General Exercise in Sermon Making; Sin and Salvation—a symposium by several ministers.

Wednesday, LEAGUE WORK:—John A. Bowler, district president; Reports from Leagues; Echoes from Leagues, Rev. O. S. Baketel, S. F. Dawson, esp.; Devotional hour, under direction of Mrs. A. T. Kelly; (2) Socially, Rev. B. O. Campbell, (C) Prayer, (2) Financially, Rev. W. Ramsden; (3) Let us put in our heads, Geo. E. Noble.

Topics all put in our heads, Geo. E. Noble.

Marriages.

(Marriage Notices on a month old not inserted.)

ATTY—BLANCHET—In Boston, by Rev. Dr. J. H. Hamilton, Sept. 10, Rev. J. Sumnerfield Petty, Chattanooga, Tennessee, and Mary Adams of New York.

ALLEY—CLARK—In North Palermo, at the residence of the M. E. Church, by Rev. Geo. J. Burnham, Buriall and Oliver of Freedom, and Ada Clark, of Palermo.

ALLEY—FOWLER—In Lynn, Sept. 5, by Rev. W. Staples, Edwin M. Fuller and Sarah A. Fowler, both of L.

CHRIS—PEACH—Also, by the same, Sept. 5, Charles R. Morris and Alice C. Peach, both of L.

CHERRY—CHANDLER—Also, Sept. 15, by the same, George F. Kenney and Elsie C. Chandler, both of L.

DAIR—DAIR—In Lexington, Mass., Oct. 1, Rev. Edward M. Taylor, James Adair and Mrs. Adina Matilda Adair.

DAIR—BRESLIN—At the M. E. parsonage, Wakefield, Mass., by Rev. J. H. Tompson, Oct. 1, Adair A. Blake and Mary L. Breslin, both of Ohio.

Deaths.

PIKE—Died, in East Haverhill, N. H., July 23, Mrs. Ellen M. Pike, aged 40 years.

PIKE—Died, in Danville, N. Y., at Jackson's hotel, Sept. 28, Alois E. Brey, aged 26 years.

CARD.—The undersigned hereby express his heartfelt thanks to the members of the church congregation who have so kindly and heartily come out to and sustained us in this field of labor, and on Monday, Sept. 28, gave us so glad a surprise party. More than one hundred look upon our home and we enjoyed a very pleasant mingling together. Substantial tokens of their kindness were abundant. May naught occur to mar these pleasant recollections. May their crystal-ine in its large increase of spiritual life and in grace accessions to the membership of the church.

G. C. ANDREWS,
SARAH J. ANDREWS.

Waco, Mo., Oct. 2, 1891.

METHODIST PREACHERS' MEETING, for Worcester and vicinity, will be held at Grace church, Oct. 12. Ministers and their wives are invited to remain to the Social Union in the evening. Provisions for entertainment over night will be made. [Program received, Sept. 28, for insertion.]

J. P. KENNEDY, Sec'y.

SEMI-CENTENIAL—The Worthen Street church, Lowell, is to observe its semi-centennial Sept. 14. From 5 to 7 o'clock p. m. there will be a social reunion and supper. In the evening there will be addresses by former pastors and others. Rev. C. Clifford, Question of the Hour, and Rev. J. H. Morgan, leader; 8:30, Address of welcome and resolutions; Reports from Leagues.

ESSAYS: What is the Object for which the Episcopate Leagues is to organize? H. E. Foxe; Should our Dominion have its Distinctive Young People's Society? G. D. Lindsay; How may the Episcopate be made Most Efficient in Church Work? J. P. Kennedy. Questions for discussion.

ESSAYS: to be followed by general discussion. Each Young People's Society on the district is invited to send its president and secretary, and a former pastor and members are most cordially invited to present. G. D. Lindsay, Question of the Hour, and Rev. J. P. Simonton, Address of welcome and resolutions; Reports from Leagues.

J. T. TINSLEY, for Com.

Business Notices.

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INSTITUTES' INSTITUTE OF THE MAINE CONFERENCE, at Park St. Church, Lewiston, Me., Oct. 12.

REGISTRATIONS each day by each class and in each study, in the order given in the Minutes of Conference of '91, page 9. One hour will be devoted to each registration.

LECTURES.—An excellent course of lectures as arranged by the Managers, as follows:—
—Monday evening, Nov. 30, "The Preparation of Sermon," Rev. Fred C. Rogers.
—Tuesday afternoon, Dec. 1, "The Hymns of the Church," Rev. Charles F. Allen, D. D.; evening, "Methods of Church Work," Rev. Geo. D. Lindsay, Bangor, Me.
—Wednesday afternoon, Dec. 2, "The Book," Rev. Charles Parkhurst, D. D., Boston, Mass.; evening, "Historic Evidence of Christianity in Place, Monument, and Art," Rev. Chas. Parkhurst, D. D., Thursday afternoon, Dec. 3, "Best Methods of Preaching," Rev. E. M. Smith, D. D.; evening, "A Limitation to the Theory of Evolution," Rev. E. M. Smith, D. D.

Traveling expenses for members of the Institute pro rata. Reduced rates on railroads will be obtained, if possible.

Entertainment furnished in homes of people except dinner, which will be furnished in common at a nominal expense.

It is expected that very member of the Institute will be present during the entire four days. Let us lift up the standard of educational work in the Maine Conference. Let us make the course of Conference studies mean something.

J. ALBERT COREY, for the Managers, Lewiston, Me.

QUARTERLY MEETINGS.

DOVER DISTRICT—THIRD QUARTER.

Woolfboro' June, Circult, Hampstead, 17, eve, 18; 3 and 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100; 101; 102; 103; 104; 105; 106; 107; 108; 109; 110; 111; 112; 113; 114; 115; 116; 117; 118; 119; 120; 121; 122; 123; 124; 125; 126; 127; 128; 129; 130; 131; 132; 133; 134; 135; 136; 137; 138; 139; 140; 141; 142; 143; 144; 145; 146; 147; 148; 149; 150; 151; 152; 153; 154; 155; 156; 157; 158; 159; 160; 161; 162; 163; 164; 165; 166; 167; 168; 169; 170; 171; 172; 173; 174; 175; 176; 177; 178; 179; 180; 181; 182; 183; 184; 185; 186; 187; 188; 189; 190; 191; 192; 193; 194; 195; 196; 197; 198; 199; 200; 201; 202; 203; 204; 205; 206; 207; 208; 209; 210; 211; 212; 213; 214; 215; 216; 217; 218; 219; 220; 221; 222; 223; 224; 225; 226; 227; 228; 229; 230; 231; 232; 233; 234; 235; 236; 237; 238; 239; 240; 241; 242; 243; 244; 245; 246; 247; 248; 249; 250; 251; 252; 253; 254; 255; 256; 257; 258; 259; 260; 261; 262; 263; 264; 265; 266; 267; 268; 269; 270; 271; 272; 273; 274; 275; 276; 277; 278; 279; 280; 281; 282; 283; 284; 285; 286; 287; 288; 289; 290; 291; 292; 293; 294; 295; 296; 297; 298; 299; 300; 301; 302; 303; 304; 305; 306; 307; 308; 309; 310; 311; 312; 313; 314; 315; 316; 317; 318; 319; 320; 321; 322; 323; 324; 325; 326; 327; 328; 329; 330; 331; 332; 333; 334; 335; 336; 337; 338; 339; 340; 341; 342; 343; 344; 345; 346; 347; 348; 349; 350; 351; 352; 353; 354; 355; 356; 357; 358; 359; 360; 361; 362; 363; 364; 365; 366; 367; 368; 369; 370; 371; 372; 373; 374; 375; 376; 377; 378; 379; 380; 381; 382; 383; 384; 385; 386; 387; 388; 389; 390; 391; 392; 393; 394; 395; 396; 397; 398; 399; 400; 401; 402; 403; 404; 405; 406; 407; 408; 409; 410; 411; 412; 413; 414; 415; 416; 417; 418; 419; 420; 421; 422; 423; 424; 425; 426; 427; 428; 429; 430; 431; 432; 433; 434; 435; 436; 437; 438; 439; 440; 441; 442; 443; 444; 445; 446; 447; 448; 449; 450; 451; 452; 453; 454; 455; 456; 457; 458; 459; 460; 461; 462; 463; 464; 465; 466; 467; 468; 469; 470; 471; 472; 473; 474; 475; 476; 477; 478; 479; 480; 481; 482; 483; 484; 485; 486; 487; 488; 489; 490; 491; 492; 493; 494; 495; 496; 497; 498; 499; 500; 501; 502; 503; 504; 505; 506; 507; 508; 509; 510; 511; 512; 513; 514; 515; 5

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dress, the Doctor made these points and illustrated them well: (1) Value yourselves. (2) Invest your abilities. (3) Syndicate your powers. It was a dignified, earnest and impressive speech, holding the attention of the great audience every minute.

Mr. Haven is about to announce our disinterested foreign guest, Hugh Price Hughes. In his introductory words the speaker says: "I have often thought that the Methodist phrase, preacher-in-charge, had, or should have, a military sense about it. The preacher should be the preacher in charge—not holding the fort, but in charge."

—A man's reach should exceed his grasp, or what's a heaven for?

The man I am to introduce is a preacher in charge, and his ideal is ever ahead of him. I present

Hugh Price Hughes.

No minute description can be given to this man or his speech. He is perfect master of himself and his audience. His address is an oratorical whirlwind. The very start he is in *media res*. The center of his theme was reached at a bound, as he projected upon his audience these first sentences: "We have heard of the Epworth League in England. The more I think of it and read its documents, the more I believe that it is a God-inspired movement. I rather think I will constitute myself a chapter at once, and introduce the League into London forthwith." He formulated no subject for his speech. It was, however, a vigorous plea for young people's earnest Christianity, illustrated by incidents from his own varied ministerial experience. His speech was like the firing of a grating gun, or like many arrows quickly shot from a bow, or like a shower of sparks from a furnace, or like a hail of bullets from a battery.

Dr. Emory Jones Haynes was the last speaker. "The Holy Catholic Church and Communion of Saints" gave a theme well suited to Dr. Haynes' style of thought and speech. A series of word-pictures, exceedingly beautiful, showed the real oneness of Christ's church; the mission on earth to men now, not the postponement of another life of all the benefits of our Lord's atonement; and, finally, a chaste yet burning appeal for loyalty to the great church of God.

Notes.—The special train from Boston Wednesday carried about 150 people. It was a happy company, and the journey was robbed of all tediousness. Not all, by any means, who went took this train. Lynn, Salem and all on the Eastern Division went on the regular trains.

Speaking of the special train, recalls a presentation during the journey. A number of Rev. W. H. Haven's friends thought it a pleasant thing to present him with an Epworth spoon. Rev. C. A. Littlefield, in a very happy speech, handed him the gift, thinking he might be about ready to spoon, and wishing to aid him, if possible. The suggestion was ventured that if any such interesting scheme were on foot, New England's churches were fully considered. Dr. Doherty thought, in view of Mr. Haven's stirring propensities and his pleasure among the seats, that the gift was very apt. Mr. Haven thought that after two such spoonfuls individuals had spoken there was nothing left to be said, and intimated that whenever he should use such a gift a larger one would probably be needed.

Another presentation was the gift of a gold Epworth Cross to Mrs. Hugh Price Hughes. The lady gracefully accepted it from our president, Mr. Haven, and promised always to wear it and remember the pleasant occasion and the gifts.

Look at these episcopal names in Thursday evening's speakers. Methodist biographies marked representation here: Matthew Simpson Hughes, John Wesley Hamilton, Emory Jones Haynes.

The sovereign programs were the admiration of all. Messrs. Whipple and Beale, of Boston, who designed and executed the covers, showed exquisite taste.

The Convention Sermon was preached by Dr. Luther T. Townsend, of Boston University. His text was Eccles. 1:1, "Vanity of Vanities." It was a powerful presentation of "other-worldliness" and of "the power of the world to come." The utter inability of all things below the heavens to satisfy an immortal soul, gave the preacher a great theme. As he turned to the contrast and showed the rest and satisfaction of the soul in God, the great audience was lifted in holy enthusiasm and most profoundly moved. It was a sermon of great appropriateness.

The Holy communion was then administered to many hundred Christians. It was a beautiful service.

The department of literary work was portrayed by Rev. O. S. Baketel, of New Hampshire. He told of an ideal League of 30 members. Though there appeared, said the speaker, to be no material with which to work, yet much interest was aroused when two or three determined persons took hold. The pastor gave three lectures on the life of Christ. Six popular lectures were given from the proceeds of which a reading-room was opened and maintained for a while. Our church papers, especially Epworth and Zion's Herald, furnished profitable and pleasant evenings. Dr. Baketel answered many questions patiently and skillfully. In the discussion following, Rev. Mr. Chase, of Vermont, was drawn out, and modestly told of a really remarkable work done by two small Leagues in his State.

The Department of Entertainment was handled by Rev. Geo. S. Butters, of Pittsburg, Mass. He said that the man who magnified his office was the successful one. To the entertainment committee their department ought to be the chief. To welcome a stranger to the church is a part of Christian work. In regard to entertainments the following suggestions were made: 1. Have few entertainments. 2. Have only the best. 3. Make them means to an end. Many delicate, puzzling and embarrassing questions were handed to Mr. Butters. He dodged none, and replied to all with a wonderful sagacity and readiness.

Correspondence and Finance.—The Secretary Knight to speak for them. He told of the workings of his office, of the many

annoyances and no little expense caused by the thoughtlessness of some League secretaries and some pastors. His was a rousing exhortation, in which, as the old preacher used to say, he had "some liberty and considerable enlargement."

A good deal of routine business was transacted, including the adoption of a new constitution—of which notice will be given to all Leagues—the appointment of committees and the election of officers. Much pleasure was evinced by the Convention in the announcement of President Haven's re-election and practically the board of last year.

The Closing Session was held in the City Hall. The place was again thronged. Enthusiasm ran high. Mr. Haven was peculiarly happy in his presidency at that session. The first speaker of the evening was

Rev. Matthew Simpson Hughes, pastor of Chestnut Street Church, Portland, Me. His subject was, "Chivalry." The actors of medieval times are gone, but their spirit lives. Their "souls go marching on." The spirit of chivalry is the spirit of service, of love, and of heroism. The address was full of fire, yet the speaker was self-contained. It was vigorous, yet chaste, and made a fine impression upon the audience, the greater part of whom had never heard him.

Dr. John Wesley Hamilton spoke on the Epworth League and Aggressive Methodism. Dr. Hamilton's vigor of speech is known all over the church. This was no exception. He created much enthusiasm as he urged the hearty acceptance of the old Gospel, and an uncompromising attack upon all forms of vice, personal, social and political.

Dr. Emory Jones Haynes was the last speaker. "The Holy Catholic Church and Communion of Saints" gave a theme well suited to Dr. Haynes' style of thought and speech. A series of word-pictures, exceedingly beautiful, showed the real oneness of Christ's church; the mission on earth to men now, not the postponement of another life of all the benefits of our Lord's atonement; and, finally, a chaste yet burning appeal for loyalty to the great church of God.

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Woburn.—Twenty were received on probation, Sunday, Sept. 27; 4 were received in full and 4 baptized on Sunday last, by the pastor, Rev. Hugh Montgomery.

Lynn District.—East Boston, Bethel.—On Sunday last Rev. Dr. L. B. Bates baptized 5 by immersion in full and 1 into full membership.

Malden.—At the Centre Church, on Sunday morning, Rev. W. F. Whittecher conducted service, administering the sacrament of baptism and the communion, assisted by Rev. E. G. Ward, who occupied the pulpit the evening. Twelve members were received, among them two sons of Rev. J. D. Phelps, and the only son of Mr. Whittecher. It was an interesting day.

Lynn, St. Paul's.—On Sunday last 6 were received in full and 2 on probation. Rev. L. W. Staples, pastor.

Lynn, Trinity.—Ten were received by letter and two by profession on Sunday last. Rev. L. P. Cushman, pastor.

Lynn, St. Luke's.—Sunday, Oct. 4, baptism was administered to 10, 14 were received on probation, and 5 received in full connection—four being by letter, and one by profession of faith. Rev. H. B. King, pastor.

Natick.—The fourth district meeting of the W. F. M. S. for the Central Division of Boston District was held at this church Sept. 11. Mrs. Rev. C. H. Hanford, district secretary, presided. Encouraging reports were given. Several auxiliaries have more than raised their proportion of the deficit. Mrs. G. E. Sanderson, of Hopkinton, read a paper on "Christian Self-denial," after which Dr. Draz, of China, was introduced, and in a few words expressed his gratitude for what was being done for the women of China. Miss Clara Cushman spoke a few helpful words. A generous collection was served at noon in the vestry. In the afternoon Mrs. Herrick, of Natick, read extracts from a letter from

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.
Rockland Dist. Min. Assn., at Windor, Me., Oct. 12-14.
Buckport Dist. Western Min. Assn., at East Blue Hill, Oct. 12-14.
Augusta District Preachers' Meeting, at East Livermore, Oct. 12-14.
Annual meeting of the N. E. Branch of W. F. M. S., at Meriden, Conn., Oct. 13-15.
Annual meeting of the W. H. M. S. of the N. E. Conference, at Springfield, Bangor Dist. Min. Assn., at Ogdensburg, N. Y., Oct. 13-15.
Buckport Dist. Eastern Min. Assn., at Lubec, Me., Oct. 19-21.
New Bedford Dist. Min. Assn., at Grace Church, Taunton, Oct. 19-21.
New Bedford Dist. Epworth League Convention, at Grace Church, Taunton, Oct. 21.
Norwich Dist. Min. Assn., at Manchester, Conn., Oct. 19-21.
S. S. Convention, at Woburn, N. H., Nov. 3-5.
General Missionary Committee Meeting, at the First M. E. Church, Cleveland, O., 10 a. m., Nov. 11.

POST-OFFICE ADDRESSES.
Rev. T. P. Adams, Chicago, Me.
G. W. Norris, P. O. of Dover District, is No. 23 Second Street, Dover, N. H.

Money Letters Sent Sept. 28 to Oct. 5.
J. C. Ayer, L. E. Bixby, R. W. Boyd, Le Roy Bates, A. D. Chandler, C. S. Cummings, J. O. Caldwell, P. C. Currier, Francis Carr, Mrs. W. H. Chase, Dr. C. B. Drake, C. W. Doolittle, Henry Ensign, W. H. Edridge, P. M. Frost, F. Grover, M. L. Hall, Thomas Howarth, Harper & Bros., W. E. Kugler, Robert Lawton, John B. Nicholson, W. G. Newell, Charles Oliver, Mrs. H. P. Peabody, M. C. Penick, Dexter, Mrs. A. F. Peabody, G. W. Quereau, C. A. Rogers, W. F. Sheridan, Clara E. Shilby, C. O. Taylor, Waldo Whitney, G. H. Wright, M. H. Wiley.

W. F. M. S.—The Twenty-second Annual Meeting of the New England Branch, W. F. M. S., will be held at Meriden, Conn., Oct. 13-15. Executive session, Tuesday, 3 p. m. Opening business session, with annual reports of corresponding secretary and treasurer, Wednesday, 9 a. m. Dr. and Mrs. Scrantom, recently returned from Korea. Mr. Dr. Baldwin, Mrs. William Butler, Mrs. N. J. Plumb and other returned missionaries will be present. Each auxiliary is entitled to one delegate, for whom entrance tickets will be provided. Send names of delegates at once to Mrs. J. P. Brees, 50 East Main St., Meriden, Conn.

Mrs. M. A. Curtis, Rec. Sec.

W. F. M. S. RAILROAD NOTICE.—Reduced rates will be granted to Boston & Albany, New York, New Haven & Hartford, and Connecticut River Railroads to the annual meeting at Meriden, Conn. Fare from Boston and return will be \$1.20. This reduction is on the certificate plan. Full fare will be paid on the purchase of the ticket. A certificate must be obtained of the ticket agent when the ticket is purchased, the same to be presented to the railroad secretary at the meeting. No reduction will be given without certificate. Trains leave Boston 11 a. m. and 4 p. m. from Boston & Albany station.

Mrs. E. Fogg.

W. H. M. S.—The annual meeting of the Woman's Home Missionary Society of the New England Conference will be held in Trinity Church, Springfield, commencing Thursday evening, Oct. 15, and continuing all day Friday, the 16th. It is expected that Mrs. J. P. Willing, secretary of the Bureau of Immigrants, New York, Mrs. H. A. Matthews, missionary at Castle Garden, and Mrs. N. C. Ager, of the New England Southern Conference, will be present and give addresses. Each auxiliary is expected to send a delegate. Entertainment will be provided. Train leaves Boston at 11 a. m. Fare for the round trip, \$1.

A. E. Dwight, Sec. pro tem.

BANGOR DISTRICT NORTHERN MINISTERIAL ASSOCIATION, at Houlton.

PROGRAM.—Preaching: Monday eve, by M. H. Siprell; Tuesday eve, C. H. McKinstry; Wednesday eve, 8 p. m., devotional, A. P. Knell; 9:30, business. ESSAYS: Method of Baptism in the West of Britain, A. P. Knell; The Relation of the Pew to the Pulpit, L. B. Withers; Immortality of the Soul, C. L. Banghart; Needs of the Ministry, T. D. Day; C. H. McKinstry; The Altar Service, M. H. Siprell; The Temptations of Christ, B. C. Wentworth; Christlike Conditions Necessary to the Development of a People, M. H. Siprell; The Life of Christ, L. H. Lidstone; Zeal in the Service of Christ, M. W. Newbert; Personal Liberty, F. W. Towler; How to Train a Citizen, A. E. Luce; Exegesis on James 2: 16, S. P. Page; Class-meetings, G. F. Lilly; Faith Cures, Z. B. Grant; The Parent's Relation to the Sunday-school, E. O. Smith.

The time of the Association will be given later. Will the pastors and those who are sent from their League to Ira G. Hersey, of Houlton?

A. E. LUCE, Sec. pro tem.
F. W. TOWLER, Com.
L. B. WITHERS.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION AND EPWORTH LEAGUE CONVENTION, at Antwerp, Me., Oct. 26-28.

PREACHING: Monday eve, by Rev. G. L. Collier or Rev. Wm. Ramsden; Tuesday p. m. by Rev. P. M. Frost or Rev. A. L. Smith; Tuesday eve, by Prof. O. A. Curtis or Rev. C. J. Fowler; Wednesday eve, Rev. G. H. Spencer or Rev. F. M. Baum; Tuesday, at 8:30 a. m., devotional service, led by Rev. Wm. S. Seale; 9 o'clock, Organization; Notes of Travel, J. Cairns; Review of "Pax Volucrum," E. E. Quinby; Review of "Faith Papers," D. J. Smith; Glimpses of the Ecumenical Council, H. A. Spencer, T. Tryer; Study of the New Plan of Missionary Apportionment, J. D. F. Ison and J. F. Spalding; General Exercise in Sermon Making; Sin and Salvation—a symposium by several ministers.

Wednesday, LEAGUE WORK—John A. Bowler, District President; Reports from Leagues; Echoes from Portland, Rev. O. S. Baketel, S. P. Dawson; 4:30, Devotional hour, under direction of Mrs. A. T. Wells; How may the League best help the Church? (1) Socially, Rev. B. O. Campbell, C. O. Kelley; (2) Financially, Rev. W. F. Dawson; (3) Spiritually, Wm. Mercer, Geo. E. Noble.

Let us all put in our best work for the kingdom of God. G. W. NORRIS, for the Com.

Marriages.

(Marriage Notices over a month old not inserted.)

PETTY-BLANCHIER—In Boston, by Rev. Dr. J. W. Hamilton, Sept. 16, Rev. J. Sumner, Rev. J. Channing, Rev. J. H. Sumner, and Mary Adams, daughter of Dr. J. W. Hamilton.

KELLEY-CLARK—In North Palermo, at the residence of the bride, by Rev. Geo. J. Palmer, Burham Kelley, of Freedom, and Ada Clark, of Palermo.

BAILEY-FOWLER—In Lynn, Sept. 9, by Rev. L. Morris, both of L.

MORRIS-PEACH—Also, by the same, Sept. 16, Charles H. Morris and Alice C. Peach, both of L.

KENNEY-CHANDLER—Also, Sept. 15, by the same, George F. Kenney and Elsie C. Chandler, both of L.

ADAIR-ADAIR—In Lexington, Mass., Oct. 1, by Rev. Edward M. Taylor, Daniel Adair and Mrs. Alaina Matilda Adair.

BLAKE-BRESLIN—At the M. E. parsonage, Wakefield, Mass., by Rev. J. H. Tompkins, Joseph A. Blake and Mary L. Breslin, both of Woburn.

A CARD.—The undersigned hereby express their heartfelt thanks to the members of the church and congregation who have so kindly and heartily welcomed us to and sustained us in this field of labor, and on Monday, Sept. 28, gave us so glad a surprise party. More than one hundred took possession of our room and enjoyed a very pleasant evening together. Substantial tokens of their kindness were abundant. May naught occur to disturb these pleasant recollections. May they crystallize in a large increase of spiritual life and in large accession to the membership of the church.

G. C. ANDREWS, SARAH J. ANDREWS, Saco, Me., Oct. 2, 1891.

METHODIST PREACHERS' MEETING, for Worcester and vicinity, will be held at Grace Church, Oct. 12. Ministers and their wives are invited to remain in the city the evening before. Provisions for entertainment over night will be made. [Program received too late for insertion.] J. P. KENNEDY, Sec'y.

SEMI-CENTENNIAL.—The Worcester Street Church, Lowell, is to observe its semi-centennial Oct. 18. From 5 to 7 o'clock p. m. there will be a social reunion and supper. In the evening there will be addresses by former pastors and others. All former pastors and members are most cordially invited to be present. G. C. OSGOOD, Pastor.

BANGOR DISTRICT EPWORTH LEAGUE meeting, at Ogdensburg, Tuesday evening and Wednesday, Oct. 21 and 22.

Tuesday evening, at 7:30, Address: "The League—speaker and subject to be announced later. Wednesday, 9 a. m., devotional exercises, F. H. Montgomery, pastor. Evening of welcome and response; Reports from Leagues.

ESSAYS: What is the Object for which the Epworth League was Organized? H. E. Fos; Should each Denomination have its Distinctive Young People's Society? G. D. Lindsay; How may the League be made Most Efficient in Church Work? J. C. Clifford. Question Box.

E says to be followed by general discussion. Each Young People's Society on the district is entitled to send its president and secretary, and one delegate for each ten members enrolled. Persons not delegates desiring to attend, are invited to come to the meeting, to be held at Ogdensburg, in regard to entertainment.

J. T. LINDLEY, for Com.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

For Over Fifty Years
Mrs. Winslow's Soothing Syrup has been used for children's colic, wind, and all the troubles of infancy, always with success, and is the best remedy for Diarrhoea. 25 cents a bottle.

TRINITY'S INSTITUTE OF THE MAINE CONFERENCE, at Park St. Church, Lewiston, Nov. 20-24.

REGISTRATION each day by class and in each study in the afternoon. The Institute is a conference of 31, page 1. One hour will be devoted to each recitation, beginning at 8:30 a. m.

LECTURES.—An excellent course of lectures has been arranged by the Managers, as follows: Monday evening, Nov. 20, "The Preparation of the Sermon," Rev. Fred C. Rogers.

Tuesday afternoon, Dec. 1, "The Hymns of the Church," Rev. Charles F. Allen, D. D.; evening, "Methods of Church Work," Rev. Geo. D. Lindsay, Bangor, Me.

Wednesday afternoon, Dec. 2, "The Book of Rev. Charles Parkhurst, D. D., Boston, Mass.; evening, "Historic Evidence of Christianity in Place, Monument, and Rev. Chas. Parkhurst, D. D."

Thursday afternoon, Dec. 3, "Best Methods of Study," Rev. E. M. Smith, D. D.; evening, "Limitations to the Theory of Evolution," Rev. E. M. Smith, D. D.

Traveling expenses for members of the Institute pro rata. Reduced rates on railroads will be obtained, if possible.

Entertainment furnished in homes of people gratis, except dinner, which will be furnished in common at a nominal expense.

It is expected that a very number of the Institute will be present during the entire four days. Let us lift up the standard of educational work in the Maine Conference. Let us make the course of Conference studies mean something.

J. ALBERT COREY, for the Managers, Lewiston, Me.

QUARTERLY MEETINGS.
DOVER DISTRICT, THIRD QUARTER, OCT.

Woburn June Circuit, Hampstead, 17, Rev. 18; 3 and 4; Sandown, 18, p. m. C. H. Montville, 1, eve; Tauntonville, 2, eve; East Kingston, 18, J. H. Knott; Raymond, 10, eve and 11, a. m.; Merrimackport, 21, eve, 11, a. m.; Amesbury, 24, eve and 12, eve; Amesbury P. M. Meeting, 25-28 (see program).

NOV.
Lawrence, St. Mark's, 1, eve; Methuen, 21, eve, 22, a. m.; Lowell (St. 3), eve; Lawrence, Garden St., 1, a. m.; Dracut, 1, p. m.; 22, eve and 23, eve; Kingston, 7, eve and 8, p. m. and eve; So. Danville, 8, eve; Portsmouth, 24, eve; Salisbury, 11, eve and 12, eve; Lawrence, 1st Ch., 30, a. m.; Seabrook, 15, p. m. and eve; DFC.

Havill, Grace C., 1, eve; Dover, 13 and 14, eve; Great Falls, 6 and 7, eve; Auburn & Chester, 19, Greenleaf, 8, eve; 20, eve and 20; So. Newmarket, 9, eve; E. Rochester, 26, eve, 10, eve and 11, eve; and 27, a. m.; Newmarket, 11, eve; Rochester, 26, eve, 27, eve; The plan of Missionary apportionments gives our district very good rank. Let us work with FAITH for a grand increase in its work. To wisely plan our work, and faithfully work our plan, is some assurance of success.

G. W. NORRIS, P. E.
23 Second St., Dover, N. H.

Deaths.

PIKE—Died, in East Haverhill, N. H., July 25, Mrs. Ellen M. Pike, aged 48 years.

PIKE—Died, in Danville, N. Y., at Jackson's Sanatorium, Sept. 28, Alonzo F. Pike, aged 58 years.

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ESSAYS: What is the Object for which the Epworth League was Organized? H. E. Fos; Should each Denomination have its Distinctive Young People's Society? G. D. Lindsay; How may the League be made Most Efficient in Church Work? J. C. Clifford. Question Box.

E says to be followed by general discussion. Each Young People's Society on the district is entitled to send its president and secretary, and one delegate for each ten members enrolled. Persons not delegates desiring to attend, are invited to come to the meeting, to be held at Ogdensburg, in regard to entertainment.

J. T. LINDLEY, for Com.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

For Over Fifty Years
Mrs. Winslow's Soothing Syrup has been used for children's colic, wind, and all the troubles of infancy, always with success, and is the best remedy for Diarrhoea. 25 cents a bottle.

TRINITY'S INSTITUTE OF THE MAINE CONFERENCE, at Park St. Church, Lewiston, Nov. 20-24.

REGISTRATION each day by class and in each study in the afternoon. The Institute is a conference of 31, page 1. One hour will be devoted to each recitation, beginning at 8:30 a. m.

LECTURES.—An excellent course of lectures has been arranged by the Managers, as follows: Monday evening, Nov. 20, "The Preparation of the Sermon," Rev. Fred C. Rogers.

Tuesday afternoon, Dec. 1, "The Hymns of the Church," Rev. Charles F. Allen, D. D.; evening, "Methods of Church Work," Rev. Geo. D. Lindsay, Bangor, Me.

Wednesday afternoon, Dec. 2, "The Book of Rev. Charles Parkhurst, D. D., Boston, Mass.; evening, "Historic Evidence of Christianity in Place, Monument, and Rev. Chas. Parkhurst, D. D."

Thursday afternoon, Dec. 3, "Best Methods of Study," Rev. E. M. Smith, D. D.; evening, "Limitations to the Theory of Evolution," Rev. E. M. Smith, D. D.

Traveling expenses for members of the Institute pro rata. Reduced rates on railroads will be obtained, if possible.

Entertainment furnished in homes of people gratis, except dinner, which will be furnished in common at a nominal expense.

It is expected that a very number of the Institute will be present during the entire four days. Let us lift up the standard of educational work in the Maine Conference. Let us make the course of Conference studies mean something.

J. ALBERT COREY, for the Managers, Lewiston, Me.

QUARTERLY MEETINGS.
DOVER DISTRICT, THIRD QUARTER, OCT.

Woburn June Circuit, Hampstead, 17, Rev. 18; 3 and 4; Sandown, 18, p. m. C. H. Montville, 1, eve; Tauntonville, 2, eve; East Kingston, 18, J. H. Knott; Raymond, 10, eve and 11, a. m.; Merrimackport, 21, eve, 11, a. m.; Amesbury, 24, eve and 12, eve; Amesbury P. M. Meeting, 25-28 (see program).

NOV.
Lawrence, St. Mark's, 1, eve; Methuen, 21, eve, 22, a. m.; Lowell (St. 3), eve; Lawrence, Garden St., 1, a. m.; Dracut, 1, p. m.; 22, eve and 23, eve; Kingston

The Family.

ALL THE YEAR THROUGH.

LETTIE A. HIGGINS.

Why need we complain? Each setting sun
Is some where, in truth, a rising one;
And whether it be in your world or mine
That stars shall gleam, or sun shall shine,
What does it matter? This fact holds true—
It's day! me somewhere all the year through.
Though winds blow cold, and the sun hangs low,
And daisies are sleeping under the snow,
Yet somewhere, the world's wide spaces over,
The bees are sipping dew from clover,
And birds are singing a joyous tune,
December is bright and merry as June!

In spite of all the fret and despair,
A song is always borne on the air,
And somewhere the world is spanned with blue,
And earth is bright with the roses' hue;
Then leave your stormy, cheerless weather,
And live in a world of pleasant weather.

Holyoke, Mass.

THREE TREES.

The pine-tree grew in the wood,
Tapering, straight, and high;
Stately and proud it stood,
Black-green against the sky.
Crowded so close, it sang the blithe song,
And ever upward it reached and grew.

The oak-tree stood in the field,
Beneath it doted the herds;
It gave to the mower a shield,
It gave a home to the birds;
Sturdy and broad, it guarded the farms
With its brawny trunk and knotted arms.

The apple-tree grew by the wall,
Ugly and crooked and black;
But it knew the gardener's call,
And the children rode on its back.
It scattered its blossoms on the air,
It covered the ground with fragrant fair.

"Now, hey," said the pine, "for the wood!
Come, live with the forest band.
Our comrades will do you good,
And tall and straight you will stand."
And he swung his boughs to a witching sound,
And flung his cones like a comet round.

"Oh!" laughed the sturdy oak;
The life of the field is his;
I weather the lightning-stroke;
My branches are broad and free.
Grow straight and slim in the wood if you will,
Give me the sun and the wind-swept hill."

And the apple-tree murmured low;
"I am neither straight nor strong;
Crooked my back doth grow,
With bearing my burdens long.
And it dropped its fruit as it dropped a tear,
And reddened the ground with fragrant cheer."

And the Lord of the harvest heard,
And He said: "I have use for all;
For the bough that shelters a bird,
For the beam that pillars a hall;
And grow they tall, or grow they ill,
They grow but to wait their Master's will."

So a ship of the oak was sent
Far over the ocean blue,
And the pine was the mast that bent
As over the waves it flew,
And the ruddy fruit of the apple-tree
Was borne to a starving island of the sea.

Now the farmer grows like the oak,
And the townsman is proud and tall,
And city and field are full of folk—
But the Lord has need of all.
And who will be like the apple-tree
That fed the starving over the sea?

—CHARLES H. CRANDALL, in St. Nicholas for October.

THOUGHTS FOR THE THOUGHTFUL.

Hard may be duty's hand; but lo! it leads
Out into perfect joy, where pain shall cease;
God see thy striving, and thy patience heed,
And thou shalt find His peace.

—Celia Thaxter.

Every one is peculiarly blessed. It would be a difficult matter for any one to look around him and not see others in more trying circumstances than he. If he has had losses, he can find those who have suffered greater losses; if he has had bodily afflictions, he can find those who have been more sorely afflicted. In one way or another he has escaped that to which his neighbor has fallen victim, the mere thought of which makes him shudder. There never is a time in any life when thanksgiving cannot appropriately be the chief portion of prayer.—*Sunday School Times.*

"It is well with the child," said the Shunammite mother, though the child was lying at home dead. "He shall not come back to me, but I shall go to him," was David's comfort when told that the life struggle was over. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," was Job's submissive exclamation when he heard that all his children had been killed by one fell blow. Great as such bereavements ever must be, inscrutable as the providence in them, in the full light of that Gospel which tells us that Christ hath brought life and immortality to light, and which places Jesus in the forefront with a little child in His arms while He says, "Of such is the kingdom of heaven," Christian parents can run the three utterances together as the confusion of "faith which boweth before the death angel," "The Lord gave, and the Lord hath taken;" "It is well with the child; he shall not come back to me, but I shall go to him. Blessed be the name of the Lord!"—*Selected.*

Autumn once more begins to teach;
Reveries leave their annual sermon preach;
And with the south wind's softening sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago;
For time runs fast, but grace is slow!

Life glides away in many a bend,
In chapters which begin and end;
Each has its trial, each its grace,
Each in life's whole its proper place.
Life has its joyings and its breaks,
But each transition swiftly takes
Us nearer to or further from
The threshold of our heavenly home.

Thou comest, Autumn, to unloose
Thy wealth of freight of summer's hue;
Thy wealth of sun and sunny in tears,
Yet mild and sunny in tears,
Ripening and hardening all thy growth
Of solid wood, yet nothing loth
To waste upon the frolic breeze
Thy leaves, like flights of golden bees.

Have I laid by from summer hours
Ripe fruits as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not, yet one change hath come—
The world feels less and less a home.

—F. W. Faber.

There are too many Christians who fail to pattern their lives after their Master. While they do not neglect the "upper springs" of worship and meditation and Bible study and communion with God, they seldom think much about the "lower springs." They are very spiritually minded, but not very humanly minded. Devout in their intercourse with God, they manage to be very uncomfortable and disagreeable sometimes in their intercourse with their fellow-men. I have known fathers who were "mighty in the Scriptures" and in orthodoxy of doctrine who yet got so little hold on their own children that their little children were repelled rather than won those children to Christ. I have known some mothers whose religion shone brightly in a "maternal meeting," but it smoked most intolerably at home. Good friends, let us all guard against this deplorable mistake! Let us see to it that the upper regions of our lives toward God are not

more plentifully watered than those lower regions which cover our conduct and our connection with our fellow-creatures. Our prayer-meeting hours ought not to be any more rich or fair or fruitful than those hours spent in our shops or counting-rooms or at our own firesides. People do not climb up to see how we look when we hold devout communion with our Heavenly Father, but they do watch us, with eyes as sharp as a lynx, to see how we behave in our daily walk and conversation. The lowly valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man but Jesus only."—*Dr. Theodore L. Cuyler.*

Let us now turn the light of Death upon our own life, for Death is the great Enlightener, in whose presence we see things as they really are, all delusions being withdrawn, all dreams having vanished, and an overpowering flood of light being thrown back upon the vanities through which we have been treading. Let us see to Christ, and, by His grace, live the life of the righteous, and so our last end shall be like His! Of true peace in death there is no possibility but by being in Christ; but even the peace of a true Christian may be greatly obscured and troubled if he has been willing to live at a distance from his Saviour. But where the soul is in Christ, relying on His precious blood and righteousness, and the affections are habitually fixed upon the things which are above, where Christ sitteth on the right hand of God, then indeed dying is but going home; and such blessedness is worth all the daily watchfulness in life that can possibly be given for it. Such blessedness makes the soul live on the borders of heaven, in the Land Beulah; for to be in the Land Beulah is to be spiritually minded, and that is the secret of all the blessedness to be seen in that land. To be spiritually minded is to have peace; and they who are eminently so, are eminently happy. Nor is any labor to be accounted painful, in comparison to the sweetness of so resting upon God. The way to such blessedness may be trying, the steps to be taken may be much self-denial, but the results are unspeakably glorious, and the journey is not there any happiness to be compared with that which is enjoyed by a growing Christian, a saint, whose life is truly lived with Christ in God. The happiness of walking with God daily is very great. It is blessed to breathe after God, to hunger and thirst after righteousness, and to long for the communication of His Spirit. It is blessed to feel with the Psalmist that the soul thirsteth for God, thirsts blessed to cry out, "As the hart panteth after the water-brook, so panteth my soul after Thee, O God!"—*Rev. George B. Cheever.*

A WOMAN'S LONDON LETTER.

MISS ALICE M. HOUSE.

SEPTEMBER sees London in the season of supplies. There is very little "doing," the Londoner tells you, in ecclesiastical quarters. Mr. Spurgeon is convalescent, but still absent from his Tabernacle. Newman Hall is only heard by proxy after crossing Westminster Bridge. Canon Farrar is not advertised for St. Margaret's, and Dr. Parker is not booked on the boards at City Temple till Sept. 30. Wesleyan preachers, after their three weeks' Conference, are off, many of them, for an outing in "London Country" or the lakes. The next Inman liner leaving Liverpool has the name of Hugh Price Hughes on its list of cabin passengers. Mr. Hughes preached his last sermon at St. James' Hall yesterday, and sails Wednesday on the "City of New York" for the Ecumenical Conference. He prayed for the Queen and the President of the United States in the morning, referring to his prospective journey in his sermon. His subject was, "Christian Salt," and his text the last half of the last verse of the ninth chapter of St. Mark: "Have salt in yourselves, and have peace one with another." Bishop Vincent and Dr. Hurlbut were in the audience in the morning, and Bishop Walden on the platform in the evening. One of the plain proofs of Mr. Hughes' popularity is the sign-board marked "Full" that confronts all late comers, on the stairs, at the evening services. The fame preceding Mr. Hughes on the other side is inseparable from his success at St. James' Hall and his West London Mission.

I wish I could dispatch a few flash-light impressions caught in a rapid survey of the mission houses last week. A map of London and a card reading: "Sister Lily, Katharine House, West London Mission, Fitzroy Square," directs me to the home of the "Sisters of the People." "Sister Lily" was found in a sanctum that no London fog could entirely penetrate. All its details—the pale yellow half-curtains at the windows, the English daisies starring the vases, the tall ferns and palms growing in their willow baskets—were imprisoned in a mental Kodak. "Sister Lily" herself was found an enthusiastic exponent of Mr. Hughes and his work. When asked as to the rules and regulations of the house, she said:—

"Mr. Hughes makes few rules, for he believes in liberty and trusts us all. He is more anxious to have us adjustable to new methods than he is to have us conform to any rigid rules. Mr. Hughes is peculiar," she added. "He does not believe in any written form. He examines his probationer orally, asking her three questions before she assumes the uniform and becomes a Sister of the People."

I visited Lincoln House with "Sister Lily," learned something of its relief bureau, saw its model dispensary, and climbed to the *crèche* at the top. Behind the bars of the doorway were a dozen or twenty red-frocked, white-pinafored London waifs. Mr. Hughes' prisoners for the day. House-to-house visitation, one of the Sisters explained, soon showed the necessity of a *crèche*. Children were found locked in rooms alone all day while their parents were gone to work. One of the children, though two years old when brought to the *crèche*, had never been known to make a sound. The rules posted on the walls specify that: (1) Children must be brought at 8 o'clock and called for at 8; (2) A fine of one penny will be made if any child is fetched later than 8.15; (3) All children must be brought clean and free from any infectious disease. A menu calling for milk, bread and broth, potatoes and pudding, hangs by the rules, threepence a day covering all expenses.

Cleveland Hall was visited after Lincoln House, and entered through its "bar"—a lunch-counter, frequented by working-men. There were placards advertising "The Men's State Club," "The Women's State Club," and "The Penny Savings Bank;" but quite the most novel poster was found at the entrance to the main hall, where religious services are held. It announced the organization of the "Goose Club," an ante-Christmas society that dissolves Christmas Eve. It enrolled twenty-

six members, and had only been started the day before. Dues vary from a penny a week to a shilling, and the capital is invested by a purchasing committee before Christmas. Requests vary from a goose or a plum pudding to coal or blankets. "Coals are bought by the truck" and cabbages are brought by the load from Covent Garden Market. The Sisters join the club and use the money they put into it to eke out some Christmas dinner. The packages are stacked on the platform reaching to the ceiling, and excitement runs high when the spoils are distributed. The "Goose Club" might bear transplanting on Yankee soil.

A party of Epworthians will return home poor in Wesleyan memories after a pilgrimage to City Road. The chapel is being "restored," and during the process is not used for services. There was the monument to Susanna Wesley and the slab to the Wesleyan great-uncle, Canon Farrar in the little burial-plot at the right as you enter. There was the Wesleyan paragon rising to the full height of its three stories of grim London brick, but the chapel itself was closed and the key "fully 'alf a mile or more down the road, sir." The statue of Wesley was securely boxed to the top with boards. In the rear of the church mortar and scaffolding disputed the ground with the graves. I crossed over to the old Bunhill Fields Cemetery, the Nonconformist burying-ground, where Bunyan and Isaac Watts are buried, but the sign-board said the gates closed at 4 o'clock, and it was just five minutes past!

There was no alternative but the top of a return train and the sights furnished by its post of observation. But the street scenes of London never fail in interest. Americans find it very curious—and very pathetic—to study the devices resorted to for earning an honest half-penny. In that single ride I saw four very novel methods pursued. First, there was the man standing on the street corner who sang Gospel hymns "for a consideration." "Wonderful words, wonderful words of life," "Wonderful words!" "Thank you, good sir," he interposed, stopping to transfer the penny some one had tossed him to his pocket—

"of life!" Then the side-walk artist, making the flagstones of the pavement the basis of a really effective landscape in colored chalks. Next a man armed with a long pole finished with a blade with which he peeled the loose bark from the sycamore trees lining the side-walk, gathering it into baskets for winter firewood. And lastly the lad anxious to perform acrobatic feats for any sightseer, standing on his head for a farthing.

Passing him, the train crossed the line of march of a procession of Irish National Leaguers, their green flags flying while the band played Keble's Evening Hymn, "Fast falls the evening; but day dawns again in even 'darkest England.'" One tourist has found its "gray days" all "gold."

London, Sept. 14, 1891.

ABOUT WOMEN.

—Mrs. A. D. T. Whitney has reached the age of sixty-seven years.

—Mrs. Mary Dwinell Chellis Lund, the well-known temperance story-book author, is dead.

—The Vienna Housewife's Society started seven years ago, and has taught housekeeping to over one thousand girls, and will now give courses of instruction to nurse-maids and governesses.

—The costliest dresses in the world are worn by the women of Sumatra. They are made of pure gold and silver. After the metal is mined and smelted it is formed into fine wire, which is woven into cloth and afterward made into dresses.

—Miss Mary Holland, daughter of Rev. Dr. Holland, rector of St. George's Protestant Episcopal Church, St. Louis, has decided to devote her life to work among the sick, and will shortly enter St. Margaret's Hospital in this city to prepare herself for the duties of a nurse.

—Mrs. John H. R. Bond, of Chicago, is said to be a possessor of the Royal Red Cross, known as the "Victoria Cross for Women"—held also by Florence Nightingale, Mrs. Grimwood and Miss Margaret Selby—awarded her for services as a nurse in the Zulu war and the campaign in Egypt. She was formerly Miss Crisp of England.

—Olive Schreiner, the South African novelist, is described as of petite figure, with dark hair and eyes. She is a brilliant talker, and feels a vivid interest in public affairs. She often attends the debates of the Cape Town Parliament, and is frequently seen at the Government House. She makes Cape Town her home when she is not at Mafekingfontein, on the "African Farm."

—The Independent says: "Another evidence of Japan's rapid advance in Western civilization is the fact that the women of that country have taken to journalism. An Englishwoman, Mrs. Barnett, while in Kioto was visited by a member of the Japanese fair sex, who wished to interview her. The caller introduced herself by saying: 'My husband has called the paper, and I do the part of visiting the outside country to help forward him.' The *Kioto Journal*, on the following morning, contained a long account of Mrs. Barnett."

—West Virginia boasts the only female railroad engineer in the world. Her name is Miss Ida Hewitt, and she is the daughter of Charles H. Hewitt, one of the chief owners of the Cairo Short Line, which connects with the Baltimore & Ohio at Cairo. She is less than twenty-four years of age, and has taken great interest in machinery from childhood, and gained a practical knowledge of it by working in a shop near her father's house. One day a few months ago the engineer of the little narrow-gauge road was taken sick, and she took his place, making the run all right. Finally the engineer died, and she has assumed charge of the train.

—Mme. Ragozin, who has been appointed to succeed Professor Handelman as director of the archaeological museum at Kiel, is one of the foremost European authorities on archaeology. She is a woman of sixty, and has become famous in her profession before she reached forty. In connection with her remarkable scholarship, it is interesting to recall that Dr. Amelia B. Edwards is an authority on Egyptology, and Mme. Ragozin on the antiquities of Assyria and Babylon.

School Blunders.

A TEACHER in a public school gave out a list of words to be defined and put in sentences. Among them was the word "chasm." A little girl looked in the dictionary, and, not being quite satisfied, inquired if "chasm" meant "gap."

The teacher absently replied, "Yes," but was astonished when she perceived her paper with this sentence: "When I am sleepy, I always chasm."

But this is hardly equal to another teacher's experience in a little district school some years ago. She gave out words for analysis. "Bank-note" was one of them, and the teacher's astonishment may be imagined when one young lady brought the following definition: "Bank-note is a compound, primitive word, com-

posed of 'bank' and 'note.' 'Bank' is a simple word, meaning the side of a stream; 'note,' to set down. 'Bank-note,' to set down by the side of a stream."—*Vineland Independent.*

A TURNING POINT.

"MY beloved journal! At last I've met thee!" and so saying Lena Meredith unlocked the upper drawer of her desk and took out a green-covered book with corners and back of dark-red leather.

Lena had given the greater part of the morning to sweeping and arranging her room, and then devoted some time to her own appearance, one of the finishing touches being the arranging of her hair in the new way that was putting on for the first time.

And now she had sunk into an easy chair in the sunny bay window with her journal. She had taken a newspaper out of the chair as she had seated herself, and had put it, with the journal, on her lap. Some words in it caught her eyes: "Nothing is truer than that we do willingly." She read the sentence over two or three times.

"Well, I don't know about that," she said to herself as she folded the paper and laid it on the table near her. "I can think of things that would be awfully troublesome no matter how one did them. Imagine now if after I'd arranged my room and was all dressed, expecting Lottie or some of the girls, Harry should want me to go and paste pictures with him, or something like that. Still, if I could do it willingly!"—she glanced again at the paper. "Nothing is truer than that we do willingly." Yes, if one could make up one's mind to it. Still, I don't know, either."

At this point, looking out of the window, she saw a lady being taken out for a drive by a gentleman who had lately come to live in the neighborhood and had shown a great liking for the child. Lena breathed a sigh of relief. Harry, at least, was not going to interfere with her musing.

"Lena!" came a voice from down-stairs. "Yes!" called Lena, brightly, as she ran to her door, hoping to hear Lottie had come.

"Lena, my dear," said her mother, whom Lena could not see, as she was just below the turn in the stairway. "Mary has looked so ill all the morning that I have sent her to bed. Will you come down and help me get dinner, dear, as soon as you can?"

The eager, expectant look on the girl's face went utterly out. She had looked so bright and pretty a moment before, as she turned her head toward the stairway to hear which of her friends had come, bore no resemblance to the dark, frowning girl who was now there. None, except that the cashmere and the ribbon were the same.

A hundred thoughts rushed to her mind. Among them was: Why get my dinner? Her father would not let her have a sort of lunch instead. She would suggest it.

But—those words: "Nothing is truer than that we do willingly!" "Did you hear me, dear?"

"Yes!" faltered Lena, and somehow she could not get any further. She stood there, irresolute, her little hand on the door-knob, heart beat so fast: to make one clutch one's hands! Yet her heart was beating rapidly and her hands were tightly closed.

If Lena could have seen that anxious face below, perhaps the struggle would not have been so long. As it was, she was not aware of it. There was a pause between the faltering "Yes!" and the cheerful, "I'll be down, mother, just as soon as I can."

"Are you going to wear your new dress, dear?"

"Yes!"

"Well, I think you would better take it off."

"Won't it do if I put on the big rubber apron? That covers me all up, you know."

But Lena didn't say this. She caught her breath in time, and only thought it instead. It was not so hard now as it had been a moment ago, perhaps, to meet these troublesome things.

"All right, mother; I will."

The face below the turn of the stairs had undergone quite as much of a change as the one at the top. That look, betraying an anxiety as to how Lena would take the announcement that her Saturday—the day that was always allowed for herself—was to be broken into, changed into one of relief as Lena's answer came down the stairway.

"Now, if I take it off, I must take it off willingly," said Lena, as she went to the glass and unfastened all the hooks on the pretty silk vest that fifteen minutes before she was fastening with such satisfaction. "I feel hurry, too, or my mother's remark may be forgotten. And it isn't so hard to have to take it off when I know it's to help mother. It took her days and days to make the dress, and it's just as pretty as it can be," resting her hand lightly on the soft, full trimmings as she said the words away in the drawer.

"There's really something in that motto. Things really are not so troublesome as one would think."

She had slipped into her working-dress again, and was about going downstairs, saying to herself, "I believe I'll leave my dress-suit right on the bed. I'll wait to put it on directly after dinner, and it's such a bother to—but no, it isn't either," and she ran for a stool, stood upon it, and hung the pretty gray skirt in her closet.

"I started to get the turnips ready," said Mrs. Meredith, as Lena came into the kitchen, "but I had to come back again to my preserves."

She was bending over the fire, stirring the fruit, her face very red from the heat and exercise.

"Are you preserving, mother?" exclaimed Lena. "I didn't know it."

She wondered whether her mother was doing this hard work "willingly." Preserving always appeared to Lena one of the most troublesome of things. And her mother had even thought of getting the dinner, too—and that willingly!

"You ought not to have done anything about dinner, mother."

"I haven't done much but set the table, dear. I didn't like to interfere with your cooking." Mrs. Meredith's voice was very cheery as she stirred away at the fruit.

"She's doing that willingly," Lena decided, and she herself took up with great spirit the turnip-paring her mother had begun.

"I thought we'd have the steak, mashed potatoes, and the turnips," said Mrs. Meredith. "And there's a mince pie all baked. It needs only to be put in the oven and thoroughly heated."

"Papa doesn't like mince pie very much. Shall I make something for him?"

"And there is really happiness if we do it." "I ought to have made my part sound more finished," thought Lena, as she read it all over.

"If I had added, 'And willing doing brings happiness,' it would have rounded it out better. Still, happiness doesn't wait for it to come. Happiness goes right through it all. I wonder if I ought to write it all out in my journal—how I have resolved to take this as my motto through life, and tell about all that has happened to-day; how disagreeable things turned into agreeable ones as soon as I did them willingly? No, I think I'll put only the motto with the date. Let me see," turning back the leaves, "what I wrote last Saturday. Oh, yes—all about our going out in the morning, and our jolly ride home in the afternoon, and the tea party at Flo's and the cantata of 'Esther' in the evening. Why, what a full day that was, and how very unimportant to-day is in contrast!"

"Saturday, October 18. 'Nothing is truer than that we do willingly.' A very uneventful day."

And yet there never had come, and there never came, into Lena's life a more important day than this.—*Selected.*

LIFE.

Life bears us on, And yet not so but that there may survive something to us, sweet odors reach us yet, Brought sweetly from the fields long left behind, Of holy joy or sorrow holier still.

As I remember when, long years ago, With the companions of my youth, I rode 'Mid Sicily's holm oaks and pastoral dells All in the flowery spring, through fields of thyme, Fields of all flowers—no lovelier scene knew— There came to us long after, blown from these, Rich odors that pursued us many a mile Embalming all the air: so rode we on Though we had changed our verdant meadow- paths.

For steep, rough tracks up dusty river-beds, Yet haunted by that odorous fragrance still.

Then let us be content in spirit, though We cannot walk as we are fain to do Within the solemn shadow of our griefs Forever, but must needs come down again From the bright skirts of those protecting clouds To tread the common paths of earth again.

Then let us be content to leave behind us Who much, which yet we leave not quite behind, For the bright memories of the holy dead, The blessed ones departed, shine on us Like the pure spirit of some dear, large star, Which pilgrims, travelling onward, turn their backs Leave, and at every moment see not now— Yet, whenever they list, may pause and turn And with its glories glild their faces still.

—Archbishop Treach.

Echoes from a Sick Room.

Editha Home, Sept. 25, 1891.

DEAR DR. PARKHURST: I am recovering from a severe illness, and have reached the Vale of Convalescence. Sitting here in my room with too much of weakness to have any very definite purpose or to make any special effort, a few thoughts have drifted into my mind. The sunbeams lie against my chamber floor, and the languorous autumn air with its mellow fragrance fills through my open window. I look out upon a circle of hills, and the whole landscape is aglow with suggestions of color. Fortunate in having the need of each hour anticipated, it is one of the few seasons of life when all is peace within and without. It is the lull before the full stress and storm of life begin again.

In a time like this the mind as well as the body must have a light diet. But this does not mean that one is to live on the whipped cream or the omelette souffle of literature; neither will the miserable pasties, however rich and flaky, which men crowd upon the market, satisfy the heart and mind at such an hour. The intellectual nourishment must consist of what the doctors would call pre-digested food. It must be rich in nutriment, but light in its nature.

Just here the week's issue of ZION'S HERALD has been handed to me, and the thought has come to me as I have glanced over its rich and varied table of contents: How many people give a thought, as they carelessly pick out the tidbits their delicate taste demands, to the vast amount of labor needed to prepare each issue? Do they realize at all the widely different sources from which their own favorite items have come? How many pitfalls and quicksands must be avoided! How radical and yet how conservative the editor must be! How many tastes to please; how alert he must be that even the daily press with its keen scent for news may not be ahead of him in presenting facts for his readers!

I open my paper, and as I glance at the Outlook, I think of the unvarying reading, the unceasing vision that must have been expended, that their return may give a comorama of the world's doings, at their variety and pungency. The editor's longer articles I can take a paragraph at a time and find a rich and nutritious meal, with mind and spirit, I turn for refreshment to the Family Page. It is the desert after the meal. In the "Thoughts for the Thoughtful" gather the luscious fruits dropping from many boughs. With "Aunt Serena" I roam over "fresh fields and pastures new," and find an inspiring guide who runs the gamut of human joys and sorrows with a skill and tact most delightful. Her versatility and her treasury of thought seem to be exhaustless.

But I must not weary you. ZION'S HERALD is good for the invalid as it has always been strong meat for the well man—which is the most I want to testify to now.

CONVALESCENT.

Little Folks.

SEEKING AND FINDING—A PARABLE.

THERE was once a little boy who read in His Testament the stories about Jesus; and as little children think that everything they read is near by, he supposed that Jesus and His disciples were living near by, in the same town or the next, and he thought he would like to go and find Jesus, and ask Him whether he might not stay with Him awhile, and be one of His scholars. So one morning he got up early and set out on his journey before any one else was up. He left a little note on the table for his father and mother, which was this:—

DEAR PAPA AND MAMMA: I am going to find Jesus. I wish to be one of His disciples, with Peter and James and John. I am very little, but I can do something. I can bring Him water when He is thirsty, and wash His feet when He is tired with walking, and by-and-by I will come home and tell you all about it.

So Charley set out very bright and fresh. He had an idea, as little children have, that the world is only a few miles across, and that everything is close by; so he thought he would meet some one soon who would tell him where Jesus was. But after walking for an hour or so he began to get tired and wanted his breakfast. He went straight into a house and sat down. Now, in this house there lived a very old man and woman who had no children. When they saw this little curly-headed boy coming in, they said:—

"What do you want, my son?"

And he told them he wanted some bread and milk for breakfast. They gladly gave it to him; and while he was eating he told them how he was going to find Jesus, and asked them if they could tell him where Jesus and His disciples were to-day. The old man and woman were astonished at this question, and said:—

"My dear child, we do not know."

So he thanked them for his breakfast, and

they gave him a piece of bread to take with him, and he went away. Then the old man and woman said to each other:—

The Sunday School.

FOURTH QUARTER. LESSON III.

Sunday, October 13.
John 13: 1-17.

REV. W. O. HOLWAY, U. S. W.

WASHING THE DISCIPLES' FEET.

I. Preliminary.

1. GOLDEN TEXT: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5).

2. DATE: Thursday evening, April 6, A. D. 30.

3. PLACE: Jerusalem, in the "upper room" where Jesus kept the Passover with His disciples.

4. HOME READINGS: Monday—John 13: 1-17; Tuesday—Mark 9: 33-37; Wednesday—Luke 14: 1-11; Thursday—Luke 18: 9-14; Friday—Matthew 23: 1-12; Saturday—Mark 10: 33-45; Sunday—1 Peter 5: 1-6.

II. Introductory.

The final night had come. Jesus and His disciples were gathered in an upper room in a private house in Jerusalem.

"With desire" had He desired to eat with them the paschal meal, and give them His parting counsel. He knew that His "hour" was at hand. He "had loved His own which were in the world," but His love reached its highest intensity now that the end had come. Even the presence of "the man of Kerioth," His brainy busy with satanic plots of betrayal, sufficed not to check His gracious outflow. Even the unhappy dispute about precedence as the disciples were about to take their places at the table, excited from Him no imperious comment. Rather it led Him to perform an act of touching humility and ministrations, which taught its lesson then, and will never cease to teach.

Rising from His divan during the supper, He slipped off His mantle and girded Himself with a towel. Then the astonished disciples beheld Him pour water into the basin used for the purpose, and begin the slave's office of bathing and wiping their feet. He performed this lowly act though fully conscious that He was come from God and was about to return to Him, having perfected His mission; and that the Father had conferred upon Him absolute sovereignty over all things. He made no exceptions; the feet soiled with treachery and black deceit received the same gentle handling as the rest. Peter attempted to excuse himself when his turn came. He could not endure the thought of such humiliation on the part of His adorable Lord. Nor was he content with the hint that the act had a significance which would appear farther on. "Never till time shall I" he stoutly declared, "shall I wash my feet." But Jesus calmed his rebellion with a word. "If I wash thee not, thou hast no part with Me." The impulsive disciple was instantly subdued. Nay, he was not content now to have his feet washed only; he proffered his hands and his head. But Jesus assured him that when once the heart and being of a man were washed, nothing more was needed but that the soiled feet should be "cleansed from the clinging dust of daily sins." And ye are clean," He said, gazing tenderly around the circle till His eyes rested on Judas, when He sadly added, "but not all."

The foot-washing ended, Jesus resumed His garments and placed at the table, and proceeded to explain what He had done. They were accustomed to call Him Lord and Master, and they were right. If then He, their acknowledged Lord, had not hesitated to perform the slave's duty in His ministry of love to them, they should not hesitate to perform a similar office to each other. They should remember His example—remember, too, His oft-repeated lesson that the servant is not greater than his Lord. And now, He added significantly, "If ye know these things, blessed are ye if ye do them."

III. Expository.

1. Now before the feast—just before the paschal feast, when Jesus and His disciples were gathered in the upper room. John does not relate the strife for precedence at the table on this occasion. He writes this verse merely as a general introduction to the foot-washing (see Golden Text). "Knew" (R. V.), "that His hour was come"—the hour of self-sacrifice for human redemption; the hour, too, of His departure to the Father. Having loved His own—those peculiarly loved who had accepted Him, believed on Him, followed Him. Loved them unto the end—unto the uttermost; to the end of His earthly career, and to the fullest intensity just as that career was about to end. He had withdrawn Himself for a brief season from them, but He came forth from His retirement, and in these closing hours before His apprehension, forgetful of the dreadful agonies before Him, He lavished upon His own "the full faith of His love."

2. The evening occurred but once in the life of the world. These last words of our Lord would be the deepest emotion with serene repose; they are solemn, weighty and affecting beyond description; they seem to sound directly from heaven, and they lift the reader high above time and space. We have here more than words; we have truth, verities, acts of infinite love going out from God and going into the hearts of men (Lange).

3. Supper being ended—R. V., "during supper." The devil having now (R. V., "already") put into the heart of Judas "to betray him." It was at that feast in Bethany, five days before, that "Satan entered into him." His anger and disappointment, and avowed made him an easy victim of diabolic agency.

The Master's rebuke at this Bethany feast was due to the quick. His hypocritical conduct for the poor had been lightly set aside. He was actually accepted and commended that extraordinary waste; and He had put an unexpected and alarming interpretation on it—"For My burial." Then those predictions were true. Death was his lot. All his own secret, hidden hopes of elevation and office under a royal Messiah were baseless. The game was lost and he was as poor as when he started. What a soul he had made. If Jesus was really to be slain, why could he be, by secretly assisting the betrayer, obtain a reward? He quietly withdrew from Bethany, and hastened that very night to Jerusalem. He found a ready welcome to the council of the rulers. They gladly compromised with him for money—a pittance sum—to play the traitor at the most convenient opportunity. And yet, though Jesus knew all this, He did not omit Judas in the washing (W. O. H.).

3. Jesus, knowing that the Father had given, etc.—The idea is, that though Jesus was now fully conscious of the supreme power and sovereignty which the Father was about to confer upon Him, of His perfected mission as the One sent from heaven, and of the lofty elevation which awaited Him on His return thither, He could nevertheless perform this act of humblest condescension and love.

4. Rinseth from supper.—Foot-washing was commonly performed before the meal. The strife for precedence apparently took place when the time came for the disciples to take their places for supper. Hence it happened that Jesus rose from the couch on which He was reclining, after the meal had begun. Laid (R. V., "laid") aside His garments—threw off His upper garment, or mantle. Took a towel and girded himself—sleeked. What a hush must have come upon the party, and with what wonder and self-reproach they must have noted these preparations!

5. Poured water into a (R. V., "the") basin—the one used for such purposes, and which formed a part of the furniture of the room. Notice that Jesus did all these things Himself, omitting nothing and asking no help. Lange surmises that the usual foot-washing on this occasion had been left undone in default of a servant, or of a disciple willing to discharge the office. Began to wash the disciples' feet—going around the outside of the divans, and apparently beginning with Judas, who probably (says Edersheim) had secured the chief place—on the left of Jesus. To wipe them.—Nothing is omitted, or taken for granted, in this minute description.

6. Cometh to Simon Peter.—Those hitherto approached had apparently submitted to the act in speechless wonder. Dost thou wash my feet?—The emphasis is on the pronouns, particularly on "Thou." The comment of Theophylact finely brings it out: "What, Thou!—our Lord and Master, whom we know and believe to be the Son of God, and Saviour and Ruler of the world—do this for me, a worthless worm of the earth, a sinful man, O Lord? Shall those hands wash my feet, which with a touch have healed leprosy, given sight to the blind, and raised the dead?"

7. What I do . . . shalt know (R. V., "understand") hereafter.—Peter's very humility made him impulsively rebellious. Jesus tried to calm him with the assurance that He had a hidden motive in what He was doing, and that all would be made clear when the right time came. The "hereafter" refers primarily to the subsequent explanation (verse 12), but really to that future when the lowly condescension of our Lord's act would be remembered as the disciples should gaze at His glory.

8. Thou shalt never wash my feet.—Characteristic of Peter, whose motives were commendable enough, but whose words and attitude were here, as in Matt. 16: 22, utterly wrong. The emphatic word is "never"—"never to eternity." If I wash thee not, thou hast no part with me—words intentionally vague, but sharply admonitory. Not that the mere foot-washing was intrinsically important, but rather what it symbolized—the daily frequent purification; the self-sacrificing ministry of love and service to others. Peter was refusing all this; and his obstinacy also implied self-will, lack of faith, and a dangerous spirit of non-submission. It betrayed a feeling which unfitted him for discipleship. His persistence would have excluded him henceforth, not merely from the Master's cleansing, but also from participation in the Master's service of love.

9. Lord, not my feet only . . . hands . . . head.—Peter is now as impulsive in his submission as he had been in his obstinacy. No part with Thee except Thou dost wash me! Then wash me—but don't stop with my feet; wash my hands, and my head also. If being washed by Thee can bring me nearer Thee, I can't go too much of it. He must still have his own way even when he submits.

The warm-hearted Peter, on learning that exclusion would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an implicit apprehension of the meaning of our Lord's words. The expression, "If I wash thee not," has awakened in him, as the Lord's presence did (Luke 5: 8), a feeling of his own want of cleansing, his entire pollution (Alford).

10. He that is washed (R. V., "bathed") needeth not to wash his feet.—They were already "clean" through the Word which He had spoken to them (15: 3), and their acceptance of it; but just as one who has taken his bath needs only to bathe the parts that become soiled—that is, his feet—and not repeat the entire lavation, so these disciples, though clean within, would, in their daily walks, contract frequent defilement, and would need this spiritual feet-washing to fit them for ministries of love and humility, and keep them clean "every whit." They who are truly regenerate do not need the work performed anew every day—only the stains to be washed away. Ye are clean, but not all—explained by the next verse. He knew who should betray him—R. V., "He knew him that should betray him."

The last words were an allusion to His consciousness of one traitorous presence; for He knew what as yet He did not know, that the hands of the Lord of life had just washed the traitor's feet! That traitor, with all the black and accursed treachery in his false heart, had seen, had known, had suffered! Had he felt the touch of the cleansing water, had been refreshed by the cleansing water, had seen that sacred head bent over his feet yet stained, as they were, with the hurried secret walk which had taken him into the throng of satanic men, murderers on the shoulder of Olivet. But for him there had been purification to that last trial, and the devil within him exorcised by that gentle voice, nor the leprosy of his heart healed by that miracle-producing touch (Farrar).

12-14. After (R. V., "when") he had washed their feet—an act which included all present, and which no one ventured to interrupt after Peter's unavailing protest. Call me Master and Lord.—These titles were undoubtedly those in common use whenever the disciples spoke to or of the Being whom they followed. Ye say well, for so I am, they followed. For the first time He fully accepted and owned the highest homage (Edersheim). If I then—arguing from the greater to the less. Ye ought also to wash one another's feet—not the act itself merely, so much as what the act implied; for the act might be, and doubtless has been, performed in an utterly wrong or false spirit, but they should be eager to be servants one to another, to the lowliest acts of love, to count no labor menial or degrading whereby a brother might be refreshed or the stains upon him wiped away.

15. I have given you an example.—He did not institute a rite; He simply taught them by an object lesson. That ye should do—R. V., "that ye should also do." The custom of "foot-washing" has been continued in various forms in the church. By a

deceit of the 17th Council of Toledo was made obligatory on the Thursday of Holy Week "throughout the churches of Spain and Gaul." In 1530 Wolsey washed, wiped and kissed the feet of fifty-nine poor men at Peterborough. The practice was continued by English sovereigns till the reign of James I., and as late as 1731 the Lord High Almoner washed the feet of the recipients of the royal gifts at Whitehall on "Maundy Thursday." The present custom of "the foot-washing" in St. Peter's is well known. The practice was retained by the Methodists; and also by the United Brethren, among whom it has now fallen into disuse (Westcott). Bernard of Clairvaux desired to convert this customary Catholic ceremony into a sacrament, without success. Zinzendorf reckoned it among the sacramental acts, but not among the sacraments. The sect of the Tunkers in Pennsylvania are strenuous advocates of foot-washing (Lange).

16, 17. Servant is not greater than his lord—a frequent saying of Jesus, occurring less than four times in different connections. Says Lange: "Well did our Lord foresee the great temptations and errors connected with clerical self-fulfillment in His church." Neither he that is sent greater, etc.—He was the Sent of the Father; they are the sent of Him. They should be at least as lowly as Himself. If ye know these things happy (R. V., "blessed") are ye if ye do them.—It is easy to admire principles like those which Jesus taught, but difficult to practice them. Says Tholuck: "A great grief is wont to lie between insight and practice with regard to this very commandment."

IV. Inferential.

1. Love grows intense in the hour of parting.

2. The devil is on the lookout for a receptive heart; and he can beguile such a heart so as to make what is diabolical seem angelic.

3. The consciousness of a high origin and mission is no barrier to the humblest acts. Some one has said that if an angel were sent to this earth on an errand, it would make not the slightest difference to this child of light whether he was made the premier of a kingdom, or required to sweep the streets of its capital. Love is never more lovely than when stooping to the humblest duties.

4. A humility that is wiser than Christ's teachings should be suspected.

5. Impulsiveness leads sometimes to strange contradictions.

6. If we would share in Christ's ministry and kingdom, we must utterly submit our wills to His.

7. We need as much the daily cleansing as the initial "washing of regeneration." "The devil," says Luther, "allows no Christian to reach heaven with clean feet all the way."

8. From what lowly offices of self-denial and humility which concern the moral purification or well-being of others, are we excusing ourselves?

9. To minister, not to be ministered unto; to serve, not to seek honor or the chief places—such is the way to follow Christ's example as taught in this lesson.

HOW THEY WON THEIR BIBLE.

THE poor people of one of the islands in the South Pacific Ocean wanted the Bible in their own language. Some fragments of it had come into their hands, translated by their missionaries, and the Holy Spirit had made these few words the voice of God to their dark, ignorant souls. The work of translating was going on, and some day the whole Bible would be clothed in their language, which had been reduced to writing for the first time by the missionaries. But it would cost several thousand dollars to print and publish it. The British and Foreign Bible Society would do the work if the funds were supplied, but—whence would they come?

The people were poor, very poor. They had no money—they needed none in their simple living. All their wants were supplied by nature or by a system of barter with the few who came to them from the great world outside.

How could they get money to pay for printing their Bible?

Well, they had one industry which would bring them a little money if they chose to use the labor of their hands. They cultivated arrow-roots, and this brought a fair price for a few, those poor Islanders saw their Bible—their own—in their own language!

So they set apart their arrow-root as a sacred thing, to be raised and sold for one object. And not for one, or two, or five years only did they hold fast to this custom, but for fifteen years they laid aside year by year their proceeds of this industry, until when the missionaries had the Bible fully ready for the press, they were ready to pay every penny of the cost of printing.

During those fifteen years they used no arrow-root for food. It was "the Lord's arrow-root," and some day it was going to bring to them that for which their souls hungered. No constraint was put upon them to lead them to this act. It was their own offering, in order that the whole Word of God might be theirs.

Think you, reader, that ever in after years as those Islanders read and studied their precious Bible and told the story of the sacred arrow-root to their children, they found that they had paid rather too high a price for it—that it had proved scarcely worth what they expected when they spent their strength to win it? God forbid! They thanked that no such disappointment ever awaits the winners or the readers of His Word!

No; as the years have gone by, and a church of God has been planted, and is growing on that little South Sea island, with thousands of those once savage, eyes, and cannibals, now bringing forth many of the "peaceable fruits of righteousness," surely those who had a share in the sacred arrow-root raising must have felt that their labor was "not in vain in the Lord."

We do not value our Bible enough; we, who have inherited it from generations of ancestors—we, who found it in our hands before we could read it, and who speak its words and think its thoughts with such familiarity that we scarce recognize their source. It would do us good once in a while to look at our Bible from a new standpoint; to disengage ourselves from the associations of a lifetime; to close our ears to most of the talk about the history, the literature, the chronology, the geography, the poetry, and everything else upon which modern divines dwell so fondly, and for a little just to see what this blessed Book is to a poor ignorant savage, what it does for him, and what he is willing to do to have full possession of it, when once a few rays of its light have been sent by the Holy Spirit into his heart.

Certainly no one doubts that it is worth while to give all the reverent study, all the earnest thought, all the thorough investigation that scholars and thinkers can give, to learn everything that is to be learned about this Book of books, its past and its present, its meaning and its message. But when one thinks of those poor Islanders, so glad to give fifteen long years of toil to gain it, and then when one remembers that it has come to them, it seems as if the Book itself were shining out into this sinful world with so pure and strong and satisfying a light that the candles of human kindling were after all little needed to improve the illumination.

Let us turn our Bible on every side so that light from every possible source may fall upon it, but let us never lose sight of the radiance which streams out from itself, and which is able to purify and sanctify and bless all who come within the circle of its shining.

—Presbyterian.

ATTENTION! CONCORD GRADUATES!

BOSTON UNIVERSITY is about issuing its third decennial catalogue of all its alumni, including those of the Concord Biblical Institute. It is very desirable that in this list all deceased members of the successive classes should be indicated, and with absolute correctness. As usual, the asterisk (*) is used as the indication, but as we have no person who was associated with the Institute during its existence at Concord, it is impossible to state that our list is correct. In this state of embarrassment we have requested the good offices of your editor to be permitted to print the list for correction. The undersigned urgently requests every person who discovers any error or oversight in the list to report it at once for the benefit of all concerned.

WILLIAM F. WARREN.

Here follow the names by classes:—

Class of 1850: J. Foote, E. F. Hinks, J. Paulson, S. McKean, C. Nelson, O. P. Pitcher, L. B. Tower, A. Brigham, O. H. Clark, W. Chittenden, I. S. Cushman, A. F. French, R. French, R. Gage, C. Goss, A. F. Herick, D. Thompson, A. Welch, S. W. Welles, W. A. Weston.

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Class of 1870: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1871: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1872: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1873: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1874: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1875: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1876: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1877: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1878: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1879: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1880: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1881: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1882: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1883: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1884: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1885: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1886: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1887: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1888: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1889: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1890: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

Class of 1891: J. M. Bailey, D. M. Brumagim, J. W. Coe, J. E. Egan, E. F. Hadley, J. T. Hand, J. G. Jones, J. L. Lane, J. J. Lanning, J. J. Squires, W. E. Tomkinson, A. Van Dusen.

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